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Lucian

CERTAINE SELECT
DIALOGUES

Capit OF *D'Aubart*

LUCIAN:

TOGETHER WITH

HISTORIE HISTORIE,

Translated from the Greeke into English

By Mr FRANCIS HICKES.

Whereunto is added the life of LUCIAN
gathered out of his owne Writings, with briefe
Notes and Illustrations upon each Dia-
logue and Booke, by T. H. M^r of Arts of
Christ. Church in Oxford.



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TO THE RIGHT WOR-
SHIPFULL D^r DUPPA, DEANE
of *Christ-Church*, and Vice-chancellor
of the famous *Univerſitie of Oxford.*

SIR,



ardon, I beſeech You, this
bold preſumption, which
proceed I confeſſe from ſom-
what more than that com-
mon duty wherewith all of
Vs gladly reverence and reſpect You: nor
that I arrogate unto my ſelfe any intereſt be-
fore others, but confeſſe my ſelfe ſo farre in-
debted to your favours, that my thankful-
neſſe cannot willingly omit the occaſion of
expreſſing it ſelfe, although but in a meane
and homely manner, unto one, to whom I
not only acknowledge, but glory that I owe
my ſelfe. This hath emboldned mee to the
dedication of theſe few Dialogues, which

THE EPISTLE DEDICATORIE,

will I hope, at some of your times of recreation, obtaine a favourable admittance, partly for the generall esteeme of the Author; with whom I know, your yonger studies have beene conversant, and somewhat for the Translators sake, one not altogether unknowne unto you, that to my knowledge truly honoured you, and whom you may better know in this; than many that were well acquainted with him in his life time, in both which respects these Dialogues humbly implore your patronage, as one most able both to judge and defend them, which if you will vouchsafe, and suffer this poore orphan to passe under the shadow of Your favourable protection, I shall account that small paines I have taken in publishing it hapily imployed, the ashes of my deare deceased father highly honoured, and my selfe (if it be possible) more obliged to a perpetuall acknowledgement of Your favours, and profession of my selfe for ever to remaine

*Yours in all duti-
full observance*

TH. HICKES.

TO THE HONEST AND JUDICIOUS READER.



Or unto any prejudice I scorne either Epistle or Apologie. yet such men will be meddling, and though they disdain perhaps to read, will notwithstanding be sure to judge, and let them: 'tis a faire way of proceeding, as they think, but brings with it the comfort of being common, nor may I expect to escape their good word, though I direct nothing to them, but unto you I stand bound to give an account of what I have done, and of the reason that incited mee unto it. In brieft then, that principall motive that caused me to publish this Translation, was, to performe herein the pious duty of a surviving sonne unto the deare memory of a deceased father: who as hee was a true lover of Schollers, and Learning, (especially of this kind) will I doubt not finde favourable entertainment amongst those that are conversant in these studies, and beare affection to the Greeke tongue. Hee was indeed no profest Scholler nor tooke any more than one degree in this famous Universtitie, having beene sometimes of Oriell Colledge: but yet although hee were taken off by a countrie retirement, hee never lost the true tast and relish that distinguishes men of this education, but rather made continuall improvement of that nutriment which hee had received in his yonger daies, from the breasts of this his honoured mother. His studie or rather his recreation, was chiefly in the Greeke tongue, and of his knowledge herein hee hath left unto the world sufficient testimonies, of which these present Dialogues are a part, and these with divers other things of his performance, being at this time in my custody,

die, I supposed I could not do him more right, nor his friends and mine better satisfaction (whose desires herein challenge a second motive) than to give them free libertie, and suffer him by this meanes to propagate his owne memorie, which may chance to last longer in this small monument of his owne raising (or in some larger hereafter) than in the hardest marble posteritie can erect him. What I have added here, is not worth speaking of, much lesse the censuring: Onely let mee say thus much, to defend my owne innocence from the blacke mouth'd obloquie of such as can speake no other colour, that in the Authors life I have not gone about (farre be your charities from such a thought) to acquit him from any of those villanies and blasphemous impieties wherewith hee hath beene truly charged; but so farre to vindicate these innoxious worckes of his, as reason and your owne selves must needs (I know) allow of in the rest, I have onely endeavour'd to make the Translator understood, as hee the author, wherein I have not thought it much, though perhaps some may, to descend to the satisfaction even of the meanest capacities (for to this end was it translated that all might understand it) otherwise, the English, would be to many, almost as much Greeke as the Originall: and herein if I have done ought amisse, when I know it, I shall both acknowledge it and desire your pardon hoping in the meane space that your ingenuous candor will lay the fault where it is due, that is on mee, not the Translator, nor cause the worke to suffer, if I have any where failed. This I hope will be sufficient to satisfie you to whom I write, unto whom I submit both my selfe and this, and so rest, a true lover of yous persons and honourer of your vertues.

T.H.



Λυκιανῷ εἰς τὴν αὐτοῦ βίβλον.

Λυκιανὸς τὰ δ' ἔγραφε* παλαίᾳτε, μωροῖτε εἰδώς.

Μωροὶ γὰρ ἀνθρώποις καὶ τὰ δοκοῦντα σοφά.

Οὐδ' ἐν ἀνθρώποισι διακριδὸν ὄντι νόημα.

Ἄλλ' ὅ σὺ θαυμάζεις, τοῦθ' ἐτέρῳσι γέλως.

LUCIAN upon his booke.

Lucian well skill'd in old toys this hath writ:
For all's but folly that men thinke is witt:
No settled judgement doth in men appeare,
But thou admirest that which others jeere.

T.H.



THE LIFE OF LUCIAN

THE SAMOSATENIAN.

WHEREIN,

He is in some sort vindicated from certaine
grosse Aspersions, heretofore cast upon him.



Here is a twofold end of studying men. One to attaine the knowledge of our selves: for as the eye (a sayes the Divine Plato) cannot behold it selfe in any other part of the body but the eye: so the soule, if it will see it selfe, must looke into the soule. The other, to gaine such a competent knowledge and understanding in other men, as to be able, not onely to make their liues and actions our examples, but to leave them as rules and patterns to them that shall come after us. They therefore that professe the latter, had need to bee well verst, and skilfull in the former: for he that is too short in the knowledge of himselfe, may be soone over-shot in his opinion of another. And therefore I have alwayes thought it a bold adventure of those that take upon them to become answerable to posterity

*a συζησι μὲν
λεῖ γινώσκου
αὐτῶν, εἰς τὴν
χρὴ αὐτῶν ἐλθε
ἡσέον. Plat. in
1. Alcibiad.*

tie for other mens lives. seeing there are few or none that have observ'd such an orderly methode of living, as to be able to give any just account of their owne: and can therefore be hardly thought fit, and competent judges of another mans. Written lives, being nothing else but the lineaments of the minde: as the plaine draught, and extremities of a picture are of the body: colours may give it ornament and beauty, but addes but little to the true resemblance: as he then that undertakes to copie out the one, had need to bee well skil'd in the composure and difference of faces; so he that adventures to draw the other ought to bee as cleare sighted in discerning manners and actions. For the least mistake but of the smallest touch or shaddow in a face, alters the shape, and posture of the countenance: and in matter either of life or government, the insertion or omission of the meanest circumstance may give an alteration, and difference to an action.

As for our author now in hand, there is but little trust to bee given to the tracke of former times: for some that have heretofore undertaken to record his life, having drawne thre or foure severall persons of that name, some Sophisters, some Rhetoricians, and living at severall times into one Lucian, have not so much wrote his life as made it. In a matter therefore so full of uncertaintie, to avoyde the like errour, in following the doubtfull and various relations of such Writers as give no other reasons for their opinions then their owne authoritie: I have thought best, to gather him out of himselfe, and so, as neare as I can, make the author his owne Biographer. ^b nemo enim quam se quemquam melius novit, vitæ nemo verior testis, &c. First then, for the place that brought him forth, he was borne in ^c Samosata, the Metropolis, and prime

^b Joannes de Ravenna in rationar. vii. M. S. in Biblioth. Coll. Balliol.
^c In lib. quomodo scribend. Histor. & in Piscator.

prime Citie of Comagenia, ^d seated not farre from the river Euphrates, in the Country ^e of Syria, which is ^f a region of the greater Asia, berdering upon Palestine and Arabia, so called, sayes ^g Solinus, from Syrus, the sonne of Apollo, and Synope: and oftentimes in his writings, he calls himselfe ^h Syrian, ⁱ Assyrian, ^k and the Syrian Rhetorician: ^l having, when he was yet but a youth, consecrated in the Citie of Hierapolis (according to the custome of that Country) the first cutting of his haire to the Syrian Goddesse. Howbeit ^m at other times he derives himselfe from Patras ⁿ a Citie of Achaia, as if ^o sayes Beroaldus, he would hereby intimate the one to be the place of his nativity, the other of his descent, according to that of Livie, nati Carthagine, oriundi Syracusis. Secondly for his kindred; ^p His Fathers name was Lucius, his brothers Caius, who as he sayes, was an Elegiack Poet, and a Sooth-sayer. That he was borne but of meene parentage, we may well conjecture, ^q his friends not being able to breed him up a Scholler, or to afford him education correspondent to so hopefull a genius, and therefore plac'd him with an ^r Kncke of his by the mothers side, who was an excellent cutter in stone, that hee might learne a trade, whereby to get his living: but there he stay'd not long, for either led by his good fortune, or driven by his hard usage, he soone gave his ^s Kncke the slip, and became his owne carver, applying himselfe afterwards wholly to his booke. At the length, both friends and meanes failing him at home, he left Samosata and went to Antioch: where having bestowed some time in the study and practise of the Law, that profession and condition of life either thwarting his disposition, or not answering his expectation, being besides an excellent Rhetorician, he left his Law and betooke him-

^d Plin. lib. 2. cap. 104 & l. 5. cap. 24.
^e Strabo l. 16.
^f Plin. lib. 5. c. 20. Pomp. Mel. lib. 1. cap. 11.
^g Volaterr. l. 11. cap. 8. Herodot. l. 2. &c.
^h cap. 57. 58. & Diod. Sic. l. 4.
ⁱ In Piscat. in Scyth. & in lib. advers. indoct. &c.
^k In Dea Syria.
^l In his accusatio.
^m In Dea Syria.
ⁿ In Asino, & in Pseudolog.
^o Herodot. l. 1. & Plin. lib. 4. cap. 5.
^p In comment. in octavum lib. metamorph. Apuleii.
^q In Asino.
^r In Somnio.

7 In Hercule Gallico, & in pro mercede condu&.

(In Herodoto.

8 In Revivifcentib.

9 In Hermotim.

* In Icaromen.

& in Hermot.

9 In Piscator.

selfe, and travelling into France, became there a publique professor in that Art: Departing thence he went into Macedonia, where hee gave a full and open testimony of his worth and learning, before a generall assembly of the most able and sufficient persons of the whole country. Having thus after many and sundry perigrinations made himselfe knowne and famous in divers regions. he now began to draw nearer home, and to travell farther into himselfe, for perceiving the Rhetoricians of those times to direct the whole bent and scope of their studies towards their owne ends, endeavouring more the enriching and preferment of themselves then the advancement of vertue and goodnesse: and finding the profession likewise full of many disturbances, deceptions, oppositions, impudences, lies, clamours and infinite other inconueniences, hee forsooke this also,^u and about the 40th yeare of his age betooke himselfe to Philosophie: * When having by great industrie and studie, acquainted himselfe with the severall tenents and doctrines almost of every sect, and finding that they not only crost and contradicted each other in the very grounds and principles of all Arts and Sciences, and chieftly in matter of Religion, and in their conceits and opinions of the Gods; but also, that their lives and practises were nothing at all agreeable to their rules and precepts: hee grew at length into such an utter dislike of them, being himselfe a man that alwayes profest an uprightness of carriage, and freedome of speech (as may appeare by those artes which he acknowledges himselfe to be skill'd in, and that borrow'd name of Parrhisiades) that he bent his style almost wholly against them, and became a sharpe and earnest opposer of the titular and mock-Philosophers of that age: laying open to the world in his writings, by way of Dialogue, after a most

most pleasant and comicall manner, their avarice, intemperance, ambition, and hypocrisie: and so farre deriding the senselesse superstition, and feigned deities of the heathen, that hee thereby got the surname of ² Atheos, or ² Suidas. Blasphemus, and was commonly reputed a mocker and derider both of Gods and men. They that report him to have beene sometimes a Christian, and that afterwards falling into apostasie he should scoffingly say, that he got nothing by that Religion, but only the corruption of his name, which was changed at his baptizing, from Lucius to Lucianus, have not only wrote more then they could justifie, but what is easie enough to bee disprov'd: for whosoever shall reade his booke de morte Peregrini, where he layes both the profession of the same Religion, and the falling from it in anothers dish, may soone perceive that hee was never a Christian, and for that speech of his, it must bee found in some worke that these times are not acquainted with, for in all those peeces that are as yet publisht, I am sure there is no such thing to be found. These men therefore are as much mistaken in his life as in his death, reporting that he was torne in peeces by dogges, and producing for both no other authority then themselves. That hee was a most impious blasphemer of our Saviour Christ, and of his sacred doctrine I will not deny: but that his whole workes so much admired and approv'd of by the most learned in all ages, both for wit and language should be therefore utterly banisht from the world, and condemn'd to a perpetuall obscurity, or those parts of him denyed the light in which there is no such impietie found, but on the contrary, many rules and documents both of vertue and good learning, more then the writings of Suetonius, Tacitus, and other famous authors, who were likewise

^a Pherecydes was a Syrian, the son of Baddys and master to Pythagoras, he liv'd about the 59th Olympiade. Dio. Laert. lib. 1. in the raigne of Servius Tullius the 6. Roman King.

Pherecydes Syrus, primum dixit animos hominum esse sempiternos: antiquus sanè, fuit enim in eo regnante Gentili. Hanc opinionem, discipulus ejus Pythagoras maxime auxit. Cic. Tusc. l. 5. Ne Pherecydes quidam ille Pythagoræ magister, &c. Cic. de Divinat. l. 1. ^b Philostratus de vitis Sophistarum lib. 1. ^c Chrysostom in 80. Hom. in Joann. ^d In Elogio Luciani.

enemies to the Christian Religion, seemes unto men most unjust, and partiall censure. Let us rather account him worthy of equall priviledges at the least with others, who so well deserv'd both of the nation, and age wherein he liv'd: for if we peruse the writings of Philostratus, Laertius, and others who have commended to posteritie the names & memories of such as have bin famous in precedent ages both for arts and armes, we shall scarce finde any one of this Country, since those ancients, ^a Pherecydes and ^b Isæus, unto this our Lucian, amongst so many writers and Philosophers of that age, that was of any note for learning, and good letters: But from his time, and after the publishing of his notable workes, wee may reade of diverse Syrians, as Iamblichus, Epiphanius, Libanius, and innumerable others, famous and eminent in all kinde of literature: let no man therefore envy him that honour which his memory deserves, but afford him the due and rightfull acknowledgment of being so happy an example to posterity, and that in so eminent a manner, ^c that the most learned, and judicious of all the Greeke Fathers bath thought it no dishonour to imitate him: Who (if that bee true which ^d Gilbertus Cognatus observes) hath taken a good part of one of his Homilies upon S. Johns Gospell out of Lucians Cynicus, but this I leave to those that shall have a desire to examine it, all which considerately wey'd, may be sufficient, I am perswaded, to satisfie any indifferent understanding, that is not already prepossess't with a resolution of obstinacie, that it is no such impious thing, as some of the rigid censures of these times would persuade us, to make a good use even of the worst Writers, yea and that if occasion serve, in matter of divinity. Which although I could by many undeniable examples prove, yet I conclude with

with this one testimony of a ^c learned Father, Veritas à ^e S Ambrosio quocunque dicatur, à Spiritu Sancto est.

He began to flourish, as is commonly received, towards the later end of the raigne of Trajan, but compiled most of his workes in the Emperour Adrians time who begun his raigne about the yeare of our Lord 120 ^f and by whom hee was made ^g Procurator Principis, the Princes Procurator in Egypt, this honor being conferr'd upon him, ^h as he saies of himselfe, *μὴνὸν καὶ ἡ ἐρεβν πόδα ἐν τῷ ποσὶ μετὰ ἔχοντα*. When he was growne so farre in yeares, that hee had (to render the Greeke proverbe by an English one) One foote in the grave. It seemes by that which hee wrote of the ⁱ gout. that hee had some feeling of that infirmitie, which (according to the manner of the Heathen, among whom vices as well as vertues, diseases as abilitie, went alwaies under the patronage of some Deitie) he makes no lesse then a goddesse, and which seeing hee was so much troubled with it, we may by probable conjectures conclude to be

an oftentimes had, as may appeare in his Apologie pro mercede conduct. Tacitus in his life of Agricola styles this office equestrem nobilitatem. Dio in his Rom. Hist. lib. 55. brings the first institution of it, from Augustus. ^b In pro mercede. ⁱ In Tragopod.

^f In pro mercede conduct. ^g Procurator Caesaris, vel Principis, est procurator fisci, & rationalis &c Ille autem jurisdictionē habet inter fiscum & privatos, non inter privatos. Cujas. in tit. Dig. de appellatione. §. Si quis (nisi forte vice Præsidis gerat) Which honour it seemes Lucian

The end of LUCIANs life.

LVCIAN



LVCIAN HIS LIFE, OR OF HIS DREAME.



After I had given over going to schoole, and was grown to be a stripling of some good stature, my father advised with his friends, what it were best for him to breed mee to: and the opinion of most was, that to make mee a scholler, the labour would be long, the charge great, & would require a plentifull purse: whereas our meanes were poore, & would soone stand in need of speedy supply: but if he would set mee to learn some manuell art or other, I should quickly get by my trade enough to serve my owne turne, and never be troublesome for my diet at home, if I were placed abroad, neither would it be long before I should make my father a glad man, to see mee daily bring home with mee what I had got by my labours. This being concluded upon we beganne to consult againe what trade was best, soonest learned, and most besitting a freeman, that would be set up with an easie charge, and bring in a profitable returne. With that, some began to commend one trade, some another, as every mans fancie or experience led him. but my father casting his eyes upon mine uncle (for my uncle by the mothers side was there present, an excellent work man in stone, and held to be one of the best statuarie

in all the country) by no meanes, (said he) can I endure that any other art should take place, as long as you are in presence: take him therefore to you (shewing him mee) and teach him to be a skilfull workman in stone, how to joyn them together neatly, and to fashion his statues cunningly: he is able enough for it, and his nature inclinable enough to it: this he conjectured, because he had seene some toies of mine made out of waxe; for I could no sooner come home from schole, but I should be tempering waxe together, and out of it counterfeite the shapes both of oxen, horses, and men, and (as my father thought) handsomely enough, which my masters were wont to whip me for, though now it turned to my commendation: but those kinde of figments put mee in good hopes that I should learne my trade the sooner; and that very day was thought luckie for mee to be initiated into the art, whereupon I was committed to my uncle, and to confesse the truth, not much against my will: for I thought it would prove but a kinde of sport, and that I should be thought a brave fellow among my companions, if I could carve out gods, and pretty puppets, both for my selfe, and those lads I best liked of. But it fell out with mee, as with other yong beginners: for my uncle putting a carving tooke into my hand, bad mee therewith to strike a table that lay before mee, softly and gently, adding withall this old proverbe: What's well begunne is halfe done: but my ignorance was such, that I smote too hard, and the table burst in peeces: which put him so farre out of patience, that he gave mee handell in a harsh measure, as I thought, and exceeding the bounds of due correction, insomuch that teares were the proeme of my occupation, and I ranne away as fast as I could, crying out with full eyes, telling how I had been lasht, and shewing the prints which the stroakes had made upon mee, exclaiming upon such crueltie, and adding this of mine owne, that it was onely for envie, lest in the end I should prove a better workman then himselfe: this greeved my mothers heart, and shee railed bitterly against her brother for using me with such extremitie: but when night came

^a Hesiod. in his
works & daies
παιον ημου
παιον. lib. 1.

came I went to bed, though twolne with teares, and all the night long it would not out of my minde: what I have hitherto delivered, is meerey ridiculous and childish: but now, Gentlemen, you shall heare matter not to be discom-
mended, but what deserves attentive auscultation: for to say with *Homer*,^b A heavenly dreame seised upon mee, as I slept in the dead time of the night, so directly, that it failed nothing of truth it selfe; for even to this day, after so long a distance, the figures of the apparition sticke still in mine eyes, and the voice of that I heard still soundeth in mine eares, every thing was delivered so plainly and apparently, mee thought two women laid fast hold on my hands, and either of them drew mee to her selfe with all the strength shee had, and contended so earnestly for mee, that I was almost torne in pieces betweene them: sometimes the one would have the better hand, and get me almost wholly into her clutches: within a while after the other would seise upon me as surely, still scolding and brawling one against another, the one saying I was hers, and she would keep possession of mee, the other answering, it was a follie for her to lay claime to that she had nothing to do withall. Now indeed, the one of them was a homely sturdie dame, with her haire ill-favourdly drest up, and her hands overgrown with a hard skinne, her garment was stuck up about her, all full of lime and mortar, for all the world such another as mine uncle when he was about his worke: the other was a well faced wench of comely proportion and handsomely attired: in the end they referred the matter to mee, which of them I would betake my selfe unto: and first that sturdie manly drudge begunne with mee in this manner. I, sweete boy, am that art of carving, to which you professed your

^b *Il. ad. C. v. 56.*
It is the beginning of Agamemnon's oration to the Greekes, after that Jupiter had sent him the dreame.
^c *This seems to be an imitation of that of Xenophon in his 2. booke of the memorable things of Socrates, where Prodicus the Czan brings in a story of Hercules, how that being as yet but a youth vice and vertue appeared to him in forme of two women each of them endeavouring to draw him to herselfe.*
^d *The like relation we may finde in Dio Chrysostom. in his 1. oration de Regno, where Hercules is brought by Mercurius to the top of an high mountaine where he shewed him sitting in all their majestie, two women, Regalitie and Tyrannie &c. and not unlike to this is that of Nazianzen, in carmin. de animæ suæ calamitatibus, and of Philostratus in his 6 booke of the life of Apollonius: and 6. chap. the like we may see in Galen in Oracione quâ homines ad bonas artes perdiscendas cohortatur: where hee speaks of the followers of Mercurie and Fortune, and in divers others.*

selfe an apprentice yesterday, a trade familiar to you, and tyed to your house by succession: for your grandfather (delivering the name of my mothers father) was a carver and so were both your uncles, and by that meanes came to be men of note and reputation: if thou wilt therefore renounce the fopperies and idle vanities that this female would lead thee into (pointing to the other) and follow mee as one of my family, first thou shalt be maintained in a plentifull fashion, thou shalt continue good strength of body, keep thy self evermore free from envie, & never be forced to forsake thy friends and country, & betake thy self to a forrain soile, nor be commended by all men for words onely: disdain not then the meannesse of my person, nor the basenesse of my apparell, for such beginnings had *Phidias*, that carved *Jupiter*, and *Polycletus* who made the Image of *Juno*, and the renowned *Myron*, and the admired *Praxitiles*, who now are honoured as if they were gods: and if it be thy fortune to become such another, thou must needs be famous among men of all degrees, thy father shall be held for a happy man, and thou shalt adde a great deale of glory to thy country. This and much more was babled and blundered out by that art, and hudled one in the necke of another (because she would faine have wrought upon me,) which I cannot now call to minde, for the most is quite out of my remembrance: But as soone as shee had given over, the other begonne in this sort. And I, sweete child, am Learning, which thou hast long beene acquainted withall, and well knowne unto thee, though thou never canst sit to attain the full end and perfection of mee: what thou shalt get by the art of carving, shee hath told thee already her selfe: but take this from mee, thou shalt never be any better then a peasant, and a bodily labourer, and therein must thou repose the whol hope of thy life, which can be but obscure, thy gettings small and simple, thy mind dejected, thy comings in poore, and thou neither able to patronage a friend, nor crie quittance with a foe, nor worthy to be emulated by other citizens, only a meer drudge, one of the common

*d The names of
certaine car-
vers.*

rafc

rascalitie, ready to give way to thy better, and waite upon him that can speake in thy behalfe, living the life of a hare: and great luck if ever thou light upon a better: for, say thou come to be as cunning as *Phidias*, or *Polycletus*, and worke many wonderous pieces, thy Art will certainly bee commended by all men, but not one that lookes on them, if hee love himselfe, will wish to be such an other as thou: for bee what thou canst be, thou shalt be but a mechanicall fellow, one of a manuell Trade, that hath no meanes to live, but by his handy-labour. But if thou wilt be ruled by me, I will acquaint thee with all the famous Acts, and memorable exploits of men of former time: I will make thee know all that hath beene spoken or delivered by them, so that thou shalt have a perfect insight into all things: thy minde, which is the lordly part within thee, I will beautifie and garnish with many excellent ornaments, as temperance, justice, pietie, clemencie, wisdom, patience, the love of good things, and desire to attaine to matters of worth: for these indeede are the ornature of the minde that shall never decay: nothing whatsoever it be ancient or moderne shall escape thy knowledge: and by my assistance, thou shalt also foresee what is yet to come: and to conclude, I will in a short space make thee learned in all things divine and humane: so thou that art now so poore and simple, the son of a meane person, that lately was like to bee put to a base and ignoble Art, within a while shalt bee emulated and envied by all men, revered, commended and celebrated for thy good parts, and respected by those that are of an high ranke, both for nobilitie and riches: then shalt thou be elad in such a garment as this is (shewing mee the mantle shee wore herselfe, which was very gorgeous to the eye) and thought worthy of all honour and preheminance: if it shall be thy fortune to travell into any forraine place, thou shalt never arrive there as a person unknowne and obscure: for I will set such markes and tokens upon thee, that every one that seeth thee shall jogge the next stander by on the elbow, and point out his finger toward thee saying, This

*Pulchrum est
digitum monstra-
ri & dicier hic
est. Persius sat.*

C 3

is 1.

is the man: if any occasion of urgencie betide thy friends, or the whole Citie, they all shall cast their eyes upon thee: when thou art to make a speech in any place, the whole multitude shall stand gaping to heare thee, admiring and wondring at thee, blessing the powerfullnesse of thy deliverance, and thy fathers happinesse to beget such a sonne: And as it is said of some men, that they shall continue immortal, the same will I effect in thee: for when thou shalt depart this life, thou shalt perpetually converse with learned men, and keepe company with the best: hast thou not heard of *Demosthenes*, what a poore mans sonne he was, and what a fellow I brought him to be? remembreth thou not *Aeschines*, the sonne of a Taberner? yet how did King *Philip* observe him for my sake? yea *Socrates* himselfe, though he were bred up in this art of carving, yet as soone as he made a better choice, and gave that trade the badge, to be intertain'd as a fugitive by me, you know how much he was magnified by all men: and wilt thou forsake men of such excellent worth, such glorious exploits, such powerfull speeches, such decent attire, honour, glory, praise, precedencie, power, authority, commendation for good words, admiration for wisdom, and in leiw of all this, cover thy skinn with a base garment, cast a thread-bare cloak upon thy backe, have thy hands full of carving toles, fit for thy trade, thy face ever more bent downewards towards thy worke, so continuing a sordide, slavish, and abject life, never able to lift up thy head, or to entertaine any manly or free thoughts, but all thy care must bee to have thy worke handsome and proportionable, respecting not a rush thine owne good, but making thy selfe of lesse value then a stone? Whilest she was yet speaking, I could hold no longer for my life, but rising up, declared my selfe for her, and abandoning that ugly drudge, betooke me to learning with a glad heart, especially when I bethought my selfe of the lash, and the many stripes I received for my welcome the day before: she that was forsaken, took it haynously, clapt her hands at me, gnasht her teeth together against

Plutarch in the life of Demosthenes.

g Socrates was the sonne of Sophroniscus a Carver, and as some say, exercised that Art himselfe: the cloathed Graces in the tower of Athens, were thought to have bin of his workmanship: he also exercised painting, and made the pictures of Aesculapius and his five daughters. Plin. nat. hist. lib. 35. cap. 11.

against mee, and in the end, like a second *Niobe*,^b was wholly congealed and turned into a stone: you may thinke it strange, but distrust not the truth; for dreames can produce as unlikely matters as this. But the other, casting her eye upon me, What recompence shall I make thee (saith shee) for passing thy censure with such discretion? come hither and mount this chariot, (shewing me a chariot drawne with certaine horses, winged and shaped like *Pegasus*) that thou mayst see how many rare wonders thou shouldst have beene ignorant of, if thou hadst not followed me: When I was got up, she drave away, and supplied the place of a Coachman, and being raised to a full height, I looked every way round about me, beginning at the East, and so to the West, beholding Cities, and Nations, and people: and like *Triptolemus*, sowed somewhat down upon the the earth; yet can I not remember my selfe what feede it should be: only this, that men from below looked up towards me, applauded me, and with acclamations brought me onward to those whom I was to visite in my sight: and when shee had shewed these things to me, and me to them that prayed and commended me, she brought me backe againe, not clad in the same garment I wore in my voyage, yet I thought my selfe apparrelled handsomely enough: and at my coming home, I found my father standing and attending for me, to whom I shewed my apparrell and my selfe, and what a brave fellow I was returned, giving him a little item withall, how he had been like to have bestowed me the day before. This I remember I saw, when I was little bigger then a boy, and, as I thinke, terrified in my sleepe with the blowes I had before received.

b Niobe was the daughter of Tantalus, and wife to Amphion King of Thebes, who having borne unto her husband six sonnes and six daughters, became thereupon so proud that shee preferred her selfe before Latona: Whereas the Goddesse being moved with anger, caused all her children to bee shot to death by her son and daughter, Apollo and Diana: and Niobe her selfe to be carried with a whirle winde neare unto Sipylus a Citie of Maonia (which was her native Country) and there turn'd into a rocke of marble. Vid. Ovids Meta-

morph. the 6. booke. i A fit metamorphosis for her profession. k Pegasus was a winged horse sprung from Medusas blood, when her head was strooken off by Perseus. l Celeus King of the Elufines having entertained the Goddesse Ceres when she travailed in the search of her lost daughter Proserpine, shee in recompence of his liberall hospitalitie, not only taught him the art of husbandrie, but also nursed his young son Triptolemus with her owne milke: and afterwards placing him in a chariot drawne with winged serpents, sent him abroad into the world, to teach men the use of corne and seed, which as he rode along, he dropt downe and strewed upon the earth. Vid. Virgil. in Culic.

ved. But whilest I am telling this unto you, good god, (may some man say) this was a long dreame indeed, and stuffed with judicious matter. Some winters dreame I warrant you (sayes another) when the nights are at the longest: or it may be the length of three nights, the time of *Hercules* begetting: what comes in his head to trouble us with these fooleries, & tell us his ancient apish dreames, that are now growne old vvith age? this dull narration is stale and out of date: doth hee take us for some kinde of dreame readers? Nothing so good sir: for *Xenophon*, vvhen hee reported a dreame that appeared unto him, as hee thought, in his fathers house, and other visions else, you know, the apparition vvvas held for no fiction, nor hee condemned for a trifier in repeating it, though it were in the time of warre, vvhen his case was desperate, and hee round beset with enemies: but the relating of it wanted not his fruit. So I, for my part, have repeated this dreame unto you, because I vvould have yong men take the better vvay, and sticke to learning: especially hee, whom povertie enforceth to a vvilfull neglect of himselfe, and to incline to vvorse courses, so depraving the good condition of his nature: for I knowv the hearing of this tale vvill encourage him much, and that hee vvill propose mee, as a sufficient patterne for him to imitate, when hee shall consider hovv poore a snake I vvvas, and yet affected the highest fortunes, and fixed my desire upon learning, and vvould not be discouraged vvith the povertie I vvvas then opprest withall. And in vvhat condition I am now returned amongst you, though it be not all of the best, yet I hope I am no worse a man then a Carver.

ICARO-

ICAROMENIPPVS, OR THE LOFTIE TRAVELLER.

Me- **B**Y this account, from the Earth to the Moone *The occasion of*
nippus can be no lesse than three thousand furlongs, *the Dialogue,*
where wee tooke up our first lodging: from
thence upwards to the Sunne, are about five hundred
leagues: and from the Sunne to the heighth of Heaven, and
the subline seat of *Jupiter* himselfe, is as farre as a swift
Eagle is able to reach in a whole dayes flight.

Friend. How now *Menippus*? are you trading in Astro- *Menippus was*
nomie, and practising Arithmetical conclusions so closely *a cynick, in*
by your selfe? For as I followed after you, mee thought I *whose person*
heard you talke strangely of Suns and Moones, and leagues, *our Author of-*
and lodgings, and I cannot tell what. *times in-*

Menip. Marvell not good friend, though I talke transcen- *weighs against*
dently, and above the pitch of our common region, for I am *the Philosophers*
making a summarie computation to my selfe of my late pe- *of his time.*
regination.

Friend. Why, good Sir, did you travell like a *Phenician*, *The Phenici-*
and score out your way by the course of the Starres? *ans were very*

Menippus. I tell you no: for my journey lay among the *skilfull in Na-*
very Starres themselves. *vigation and*

Friend. O *Hercules*, what a horrible long dreame were *Astronomie:*
you taken withall, that could forget your selfe to be asleepe *Plin. nat. hist.*
the travelling of so many leagues: *lib. 5. cap. 12.*

Menippus. Why, friend, do you think I tell you a dream,
and came from *Jupiter* but just now?

Friend. Say you so? is *Menippus* also false downe from
Jupiter amongst us?

Menippus. I speake it seriously: I came but this day from
that.

D

that very *Jupiter* himselfe, where I both heard and saw matters exceeding all imagination: if you beleeve me not, I am the gladder of it, that my felicitie is not limited within the compasse of credite.

Friend. O divine and Olympical *Menippus*, how should I, an earthly and mortall creature, distrust a man surmounting the cloudes; and, as *Homer* saith, one of the celestiall societie yet I pray thee tell me, by what meanes thou got'st up so high, and how thou comm'st by a ladder of such a length: for I see no such beautie in thy face, that like a second *Ganymede*, thou should'st be rapt up into heaven by an Eagle, to fill out wine to *Jupiter*.

Iliad lib. 5. v. 373.
b *Ganymede* was the Son of *King Troös*, whom, for his excellent beauty, *Jupiter*, transforming himselfe into an Eagle, tooke up into heaven, and made him his cup bearer, displacing *Hebe* the daughter of *Juno*, because that she, by reason of a fall as shee was attending, had disgrac'd her selfe before all the Gods.

Menippus. I have found you flouting all this while: and I hold it no wonder though my strange reports be esteemed fabulous: But to accomplish my journey, I neither needed a ladder, nor to be belov'd of an Eagle, for I had wings of mine owne to doe it.

Friend. In this thou hast put downe *Dadalus* himselfe, and deceived us extreemly: for wee tooke thee for a man all this while, and now it seemes, thou art either some Kite or Crow.

Menippus. Beleeve mee, friend, you are somewhat neere the marke: for that *Dadalian* invention of wings, was also put in practice by mee.

Friend. And how durst thou put thy selfe upon such an adventure, for feare of falling into the Sea, which after thy name might be called the *Menippian* Sea, as the other was called the *Icarian*.

Menippus. I was secure of that: for *Icarus*' wings were cemented with waxe, which dissolving with the Sunne, he cast his feathers and could not chuse but fall: but my feathers were joynted with no such matter.

Friend. How then? for by little & little thou hast screw'd me up, I cannot tell how, to imagine there may be some truth in thy narration.

c *Ovid. Metam. lib. 8.* *Dædalus* to escape the tyrannie of *Minos*, made artificall wings for himselfe and his Son *Icarus*, and so flew out of *Crete* into *Sicilie*; but *Icarus* flying too high, the waxe wherewith his wings were joynted was melted by the Sun, and so he fell downe into the Sea, which afterwards bare his name: *Icarus Icarus nomena fecit aquis. Ovid.*

Menippus. Thus I did, I tooke a good bigge Eagle, and a strong Vulture, and cut off their wings at the first joynt: but it would doe better to tell you my whole conceit, from the first occasion, if your leisure will serve to heare it.

Friend. Exceeding well: for I am wholly intent to listen to your story, and in a longing to heare it all to the end: wherefore of all loves, deny me not; for I even hang as it were by the eares, to harken to your discourse.

Menip. Heare it then: for I should shew my selfe uncivill to leave a longing friend in such a plight: especially hanging by the eares, as you say, to heare it: and therefore thus it was. Pondering seriously with my selfe upon matters pertaining to this life, I found all things affected by man, to be foolish, idle, and transitory: I meane, riches honour, powerableness, and the like: wherefore contemning them all, and all care to attaine them, and proposing to my selfe the study of things that were truly good, I endeavoured to lift up my head, and to consider of the whole universe in generall, which yeelded matter of much difficultie to my apprehension: First, that thing which wise men called the world: for I could never finde how it was made, nor who was the maker of it; nor what beginning it had, nor what end it should have. Next, I descended to particulars, which brought me into farre greater doubts then I was before: I saw the starres scattered up and downe the heaven carelesly, I know not how; and I much desired to learne what matter the Sunne was made of: But the greatest cause of marvell to mee was the Moone, whose course seemed contrary to all reason: and the often alteration of her shape I thought must needs proceed from some unknowne and secret cause: moreover, the suddain flashes of lightning, the breaking out of the thunder, the raine, the snow, the falling downe of the haile, were utterly unexpressible to me, and I knew not what to thinke of them: being in this perplexitie, I thought I could not doe better, then to repaire to some of these Philosophers for my instruction, who I thought were not to seeke in the true know-

The Philo-
sophers desires.

knowledge of any thing: whereupon I made my choyce of the best among them, as well as I could guesse at them, by the grimnesse of their countenances, the palenes of their complexion, and the profunditie of their beards: for such men, I was perswaded could best speake deepe points of learning, and were best seene in celestiaall matters: to them I committed my selfe, and gave them a good round summe of mony in hand, and more I promised to pay unto them, when I should attaine to be my Arts master in these points: for I had an incredible desire to talke like a learned man, and to have an insight into the order & course of all things: But I was so farre from being freed by their meanes out of my former ignorance, that they brought me worse out of tune then I was before, every day filling my head with Beginnings, and Endings, and Atomes, and Vacuities, and Matters, and Formes, and I know not what. But that which most of all put me out of heart, was to heare how much they differed in opinions amongst themselves, thwarting, and overthwarting one another in every thing they spake: yet every man would have mee to bee a follower of his, and seeke to draw me to the bent of his owne bowe.

Friend. Strange it is, that wise men should bee at such oddes among themselves, as not to have the same opinion of the same things.

Menip. Beleeve me, friend, I know you could not chuse but laugh to heare their arrogant and prodigious speeches: that men confin'd to the earth, of no higher pitch then we that are with them, no sharper sighted then their neighbours dwelling nigh them, nay some of them, either through age or idlenesse, able to see nothing at all, should yet professe themselves to know the uttermost ends of heaven, to measure the compasse of the Sunne, to understand what is done above the Moone, and as if they had fallen from the Starres; describe the quantitie and fashion of every of them: and that they which oftentimes cannot truly

Their presumption.

tell you how farre it is betweene ^b *Megara* and *Athens*, ^b *A City of Attica little more then 20. Italian miles distant from Athens, so named in the raigne of Caros the son of Phoroneus from the temples of Ceres which were there, built and so called Pausan. in Attica.* should yet take upon them to tell how many cubits space it is betweene the Moone and the Sunne, and to measure out the height of theskie, the depth of the sea, and the compasse of the earth: and by making circles and circumferences, triangular, and quadrant dimensions, and by certaine round orbes, conclude upon the quantitie of heaven it selfe: but nothing doth more detect their ignorance and arrogancie, then their owne peremptory speeches about matters, vvhich all men know are to them unknowne: for they will affirme nothing upon likelihood or possibilitie, but contend vwith all vehemency, (leaving no place for any other to outspeake them) and will almost take their oathes upon it, that the Sunne is a lumpe of some kinde of matter, made red hot with fire: ^c that the Moone is a region inhabitable, and that the Starres drinke vvater by the help of the Sunne, drawing vapours out of the Sea, as with a bucket, and bestowing it upon them all to drinke amongst them: but the contradiction of their opinions may easily be descried by any man, which I would have you take good notice of: and how little reconciliation is to be expected in such contrarieties. First, they varie in their opinions touching the vvorld: ^d for some hold, it had no beginning, nor ever shall come to have an end: others as confidently affirme it had a maker, and describe the manner of the making thereof. And these bee the men I most admire, that make some god to be the vvorkeman of all things, and yet tell us not from whence he came, or vvhere he stood vvhen he vvvas about his vvorke: vvhereas, before the creation of the universe, it is impossible to imagine either time or place.

Friend. These are bold fellowes indeed, *Menippus*, and talke of strange matters.

Menippus. What if you should heare them speake, sweete friend, of their Ideas and Incorporalities, and how they argue about finite and infinite, a quarell that can never be composed: for some confine the world to an end, others

^f Melissus, and diverse others. ^e See may seeme here to incline more to Anaxagoras. ^g Diog. Laert. l. 1. ^h Xenophanes. ⁱ Heraclius.

Their termes.

g Xenophanes, vid. Laert. in c-
jus vit.
h Heraclitus &
E. Empedocles.
i The Pythagoreans.
k Socrates.
l The Platonicks, Peripateticks &c. The mistius the Philosopher, as it is recorded by Socrates in his Ecclesiasticall Historie, affirms that there were above three hundred severall opinions concerning God and Religion among the Heathen Philosophers. Soc. Eccl. Hist. lib. 4. c. 27. m The Poets. n The Epicureans. o Atheists

will have it without end: some give out that there are many worlds, and reprove them that talke as if there were but one: another (some quarrellsome companion I warrant him) affirms warre and falling out to be the originall of things: what should I trouble you to tell you of their gods? for to some a certaine Arithmeticall number stands in steed of a god: others sweare by dogges, geese, and plane trees: some would make a riddance of other gods, and ascribe the government of all things to one alone which drew mee into a great deale of distraction, to heare men hold such uncertainties of the gods: others againe as liberally will allow us gods enough, but they divide them into severall degrees, calling one the chiefe god, and allotting the second place to others, and a third to the last: moreover, some hold opinion, that the godhead hath neither body, nor shape: and some are conceited of it as of a body: againe, all do not attribute to god, the provident disposing of our affairs: for there are some which exempt them from all care, as we do old men from bearing office, bringing them in, for all the world, like attendants in a stage play: others againe, go beyond all these, and will not beleieve there are any gods at all, but leave the world at randome to be carried about without governour or guide: when I heard all this, I could not but beleieve men that spake so bigge words and wore so bigge beards, yet knew not to what opinion to incline, where I might finde such certaintie as could not be confuted by others: and I was directly brought into such a case as Homer speakes of: for when I found my selfe many times apt enough to be led by some of them, suddenly a contrary concept would draw me another way. This brought mee into such a quandarie, that I despaired to have any true intelligence in these matters upon earth, and thought there could be no better course to cleare my selfe from these uncertainties, then to get mee wings and make a journey into heaven, which I was brought in hope to effect, principally for the vehemencie of my desire, & next by the encouragement of *P. Esop* the fable-maker; who made heaven per-

* The motives that caused him to undertake this journey.

πλοῦτος Αἰών, he is so termed by Plutarch, in his Solon. but here by Lucian merely in mockery.

vicious

vicious to eagles, nay sometimes to beetles and camels: but to make feathers spring out of my flesh I thought it impossible by any devise I could imagine: yet if I could provide my selfe of wings either of a vulture or of an eagle (for they onely would be able to beare the weight of a mans body) then perhaps my project might proceed to some purpose: whereupon I got mee those birds, and cut off the right wing of the one, and the left wing of the other which was the vulture, as handsomely as I could, and buckling them about mee, fastned them to my shoulders with thongs of strong leather, and at the ends of the uttermost feathers made mee loopes to put my hands through, and then began to trie what I could do, leaping upwards at the first to begin withall, and sayling with my armes, lifted my bodie a little from the ground, no higher then geese use to do, when they begin their flight, and keeping my selfe low, often touched the earth with the top of my toes: but when I found by this, that my device was answerable to my hopes, I grew every day to bee more bold than other, and getting up to the top of the Castle, flew from thence, and alighted at the Theater. After so great a flight taken without any danger, my minde carried mee to matters of more eminencie: and beginning my course, sometimes at the Hill *Parnas*, sometimes at Mount *Hymettus*, would flie as farre as to *Geranea*, and from thence up to *Aora* *corinthus*: then over *Pholoe*, and *Erymanthus*, and so to *Taygetus*. When I had thus well practised my selfe in my new profession, and growne so perfect, that I could mount at pleasure, I thought my selfe a chicken no longer, but got me up to the top of *Olympus*, and there furnishing my selfe with victuales as expeditely as I could, from thence took my way directly towards Heaven: and at the first, the distance made mee somewhat dizzie for a time, but afterwards I endured it well enough: when I was got up

How hee furnished himselfe for it.

He practiseth to flie.

q A hill in Attica.

r A Mountaine in Attica very fruitful for Bees, where was a statue of Jupiter, thence called Jupiter Hymettius.

s The top of the Mountain hanging over the Gasse Corinth.

t A Hill in Arcadia.

u A Mountaine in Laconia. Pausan. in Lacon. x A high Mountaine in Greece, bordering on the one side on Thessalie, on the other on Macedonia. Paus. used by the poets for Heaven.

* He beginneth his journey.

as.

Iliad 8. v. 51.

as high as the Moone, by making way thorough so many cloudes, I found my selfe wearie, especially upon the left wing, which was of the Vulture: I therefore fate me down upon it to rest my selfe, from thence looking towards the Earth that was beneath me, and like *Homers Jupiter*, sometime beheld the horsemen of *Thrace*, and sometimes the *Mysians*: then if I pleas'd mee, would cast mine eye upon *Greece*, or upon *Persia*, or *India*, out of all which countries I was filled with varietie of rare delights.

The Rhodian Colossus was a statue of brass 70 cubits high, so that the ships might sayle betwixt his legs: it was the workmanship of Chares the Lyndian, and when it had stood about 56 yeares, was throwne downe by an Earthquake: this and the Tower of Pharos in Ægypt, built by Sostratus the Gnidian, at the appointment of King Ptolome, which cost 800 Talents, were reckoned among the wonders of the world. *Plin. nat. hist. lib. 34. cap. 7. & lib. 36. cap. 12.* *† Hom. Odyf. lib. 11. v. 309.*

Friend. Tell me that too, good *Menippus*: let no one particular of your travels be left out, but whatsoever came to your view, though it were no appurtenance to your journey, yet let me heare it: for I looke for no ordinary matter from you, but to bee inform'd what fashion the Earth was of, and all that was in it, as you beheld it from above.

Menip. Your expectation shall not faile you, my good friend: for, placing my selfe upon the Moone as well as I could, shee travelled with me in her usuall course, and help mee to survey the order of all earthly things: and at the first, me thought I saw a very little kinde of Earth, far lesse than the Moone: and thereupon stooping downe, could not yet finde where such Mountaines were, or such a Sea, nor see the *Rhodian Colossus*, or the Tower of *Pharos* (for you must know, the Earth was altogether hid from mee) though now they are eminent, and put up their heads above all other things: At the last, the glittering of the Ocean by the Sunne beames shining upon it, made me conjecture it was the Earth I saw, and fixing mine eyes more stedfastly on it, the whole life of man was made apparent to mee, not by Nations and Cities, but all particular sort of persons, Marriners, Souldiers, plough-men, Lawyers, Women, Beasts, † and whatsoever feedeth upon the face of the Earth.

Friend. Nay now, *Menippus*, you have overshot your selfe exceedingly, and contradicted what you said before: even now you were faine to looke narrowly to find out the Earth, & when the *Colossus* appear'd unto you, you thought

it

it might perhaps be some other thing: how came you then upon a sudden to be such a *Lyneus*, as to discern all that was upon the earth; men, beasts, yea almost the very nests of gnats?

Menippus. I thanke you for your good remembring of me, for what did most concerne me to tell you, I know not how, was by me utterly omitted: for when mine eye had led mee to the knowledge of the earth, and yet not able to see any things else by reason of the distance which my sight could not attaine unto, it grieved me much, and I was in great anguish of minde: and being growne utterly disconsolate, and ready to shed teares for sorrow, suddenly behinde my back there stood the wise *Empedocles*, as blacke as a coale to looke to, and covered cleane over with ashes, as if he had beene broyled in the embers. and to tell you plaine, at the first, the sight made me agast, and I thought some lunarie spirit had appeared unto me: but he said, be of good cheare, *Menippus*, I am no god: take me not for one of the immortall: I am the *Physicall Empedocles*, that tumbled my selfe headlong into the tumells of mount *Ætna*, and was thence cast out againe by the strength of the smoake, and tost up hither, and now dwell in the Moone; and am carried about in the aire as shee is, feeding only upon the dew: the purpose of my comming is to free thee from thy present anxietie, for I know it doth afflict thee much, that thou canst not clearely discern what is done upon the earth. Kindely done of you, honest *Empedocles*, said I; and as soon as my winges have brought me downe into *Greece*, I will remember to sacrifice unto you upon the tunnell of my chimney; and at every change, will there make my prayers in publike to the Moone: I sweare, said he, by *Endymion*, I come in no such respect;

Diogenes Laert. in vit. Emped. *b This Lucian addes to the story, we reade indeed of one of his slippers that was blowne backe againe, and by that meanes it was gueft what became of him* ** A very fit altar for such a smoake Deitie.* *c Endymion, as some have thought, was a great Astronomer, and therefore feigned by the Poets to be beloved of the Moon, who was so taken with his beauty, as he lay sleeping on mount Latmos, that so enjoy his company she left her chariot to be guided by her brother*

E

only

Lyneus was one of the Argonauts that went with Jason for the golden Fleece: hee was said to be so sharpe of sight, that hee could looke through a wall, or into the earth, and discover the vaines of mineralls: Plinie sayes that hee could see the new Moone in the signe Aries, the 1. day of her change, & that the name grew thence into a proverb. *Plin. nat. hist. lib. 2. cap. 17.* *Empedocles the Philosopher flourished betwixt the 80. and 90. Olympiads.* ** Homer. Odyf. lib. 16. v. 187. thus begins Ulysses discovering him selfe to his son Telemachus.*

onely, it grieved me at the heart to see thee in so great sorrow: but knowest thou any meanes how to amend thy sight and make it better; beleeve me no, said I, unlesse you, have somewhat that can wipe the weft of mine eyes, for I finde my selfe very dimme sighted: you have no need of any farther helpe, said he, for you have brought that from the earth with you, that can make you see well enough; and what may that bee, said I? Know you not, said hee, that you have the right wing of an Eagle about you? yes said I, but what is the wing to the eye? the Eagle, said he, by farre is the sharpest sighted of all creatures, and only able to looke against the Sunne, and she is thought the royallest, and truest begotten Eagle, that can behold the bright Sunne without winking. So I have heard indeed, said I; and it much repenteth me, that when I undertooke a journey hither, I had not pluckt out mine owne eyes, and put the eyes of an Eagle into my head: for I am now come unperfect, and not royally prepared, but rather as a misbegotten mungrell, cast off, and forsaken by my friends. It is in your power, said he, presently to make one of your eyes royall: for if you will but arise a little, and lay aside the wing of the Vulture, and onely keepe the other wing on, according to the situation of your wings your right eye shall be sensible of any thing: the other must continue darke doe what you can, because that side is defective: I care not, said I, if my right eye only be as apprehensive as an Eagle, it will serve my turne well enough: for I have noted, that Carpenters, when they would lay their line alight indeed to square out their timber, use to looke but with one eye. And with that word, I did as *Empedocles* had advised me, who by little and little vanished away, and was dissolved into smoke. When I was vving'd as I ought to be; upon a suddaine a great light did shine round about me, and all things that before were hidden from me, were now perspicuous and easie to bee discerned, wherefore, stooping downewards towards the earth, I perfectly descried both Cities and men, and every thing that was done; not onely

under

Now his sight
was cleared.

under the open prospect of heaven; but vvhhat was acted in private houses, vvhich men thought could never come to light. There saw I *Ptolomie*, committing incest vwith his sister; *Lyfimachus*, betraying by his sonne; *Antiochus*, the sonne of *Seleucus*, falling in love vwith *Stratonice*, his mother in law: *Alexander the Thessalian*, slaine by his wife: *Antigonus* adulterating his sonnes wife, and *Attalus* poysoned by his sonne: on the other side, I saw *Arfaces* killing his wife, and the Eunuch *Arbaces* drawing his sword against *Arfaces*: *Sparticus* the *Median* by his Guard dragg'd out from a banquet by the heeles, and his head wounded with a standing cup of gold: the like was to be seene done in *Lyfia*, and among the *Scythians* and *Thracians*, in the Courts of their Kings, adulteries, murthers, treacheries, rapines, perjuries, feares, and false-heartednesse towards their friends: thus was I occupied in beholding the affaires of Kings. But the acts of private persons were farre more ridiculous, for I beheld them also, and saw *Hermodorus* the *Epicure*, forswearing himselfe for a thousand Dragmes; *Agathocles* the *Stoike*, going to law with his Scholler for the hire of his teaching; *Clinias* the *Rhetorician* stealing a peece of Plate out of the Temple of *Esculapius*, and *Herophilus* the *Cynick* asleepe in a bawdy-house: what should I tell you of other men, of whom some were breakers up of houses, some wranglers in law-suits, some usurers, some exactors: indeede the sight was most variable and full of diversitie.

Friend. You have done friendly, *Menippus*, in imparting this unto mee, and I know it could not chuse but give you extraordinary content.

Menippus. To deliver every thing in order, good friend, is altogether impossible, it was worke enough for mee to see it: but the totall of what was done, made such a shew as *Homer* described upon *Achilles* shield: in one place

were merrie meetings and marriages: in another tri-
alls of suits and courts of justice: here was one sacrificing
for joy of his good fortune; and his next neighbour in hea-
vineffe

The abominable
acts, and tragi-
call ends of do-
verse wicked
princes and
Tyrants.

The base condi-
tions of sundry
Philosophers.

*Iliad. 18. 2 v.
480. ad v. 608.

d Hee speake vineffe and mourning: when I looked towards the *Getes* I here according saw the fighting, & turning my sight to the *Scythians* I saw to the customs, them wandring about in wagons: then casting mine eyes conditions, and on the other side, I beheld the *Egyptians* tilling their land; employments of the *Pbaenician* trading in marchandise, and the *Cilician* these severall Nations. practising pyracie, the *Laconian* was last with whips, and the *Athenian* was going to law: all these being in action at one instant, you may imagine what a confused apparition was presented to my view: as if many singing men should be brought into a roome together, or rather many quiers of singing men, and every man commanded to sing a severall tune, and strive to make his owne song good, and with the strength of his voice to drowne the notes of the other. I beseech you what is your conceit of such a noise?

Friend. O *Menippus*, it must needs be both foolish and offensive to the eare.

Menippus, Beleeve mee, friend, such fingers as these, are all they that dwell upon the earth: and of such unmusical discords, is the whole life of man composed: and not onely of untunable notes, but of disproportionable motions, and no man takes notice of it, untill the master of the quier drive them every man off the stage, and tell them hee hath no more cause to use them: then all at once are stricken silent, and cease from that confused and disorderly song: but in this variable and disparible Theater of the world, though all things appeared most absurd and peevish, yet I thought I had most cause to deride them, that contend about the limits of their lands, and take much upon them because they have corne growing in *Sicyonia*, or lands lying in that part of *Marathon* which borders upon *Oenoe*, or are Lords of a thousand acres among the *Acharens*: for all Greece in my eye exceeded not the bredth of foure fingers, of which the country of *Attica* was the least part: and I therefore could but conceive how little was left for our rich men to be proud of, when the greatest landed man amongst them seemed to possesse scarcely the quantitie of an *Epicurean* *Atome*: then casting mine eye upon *Poloponnesus*, and in it beholding

e *Sicyon* was a city of *Peloponnesus*, betwene *Corinth* & *Achaia*. *Pausan.* in *Attica*. f A town in *Attica*. *Thucyd.* l. 2. g A towne on the borders of *Attica*. h *Acharens* is a towne of *Attica* distant some 63 furlongs from *Athens*. *Thucyd.* lib. 2. i The least quantitie that can be imagined.

beholding the country of *Cynuria*, I remembered how many *Lacedamonians* and *Argives* lost their lives in one day for a plott of ground hardly so bigge as an *Egyptian* beane: againe, when I saw men thinke well of themselves because they were so well stor'd with gold in rings and cupboords of plate, I could not possibly containe my laughter, when whole *Pangaeum* and all the mettalls in it, were no bigger in quantitie then the smallest seede.

Friend. O happy *Menippus*, for injoying so rare a spectacle! but I beseech you let mee heare somewhat of men and cities, what shew thy made when you were so high.

Menippus. I am sure you have often seene a swarme of emets; how some of them trot up and downe: some issue out, some return again into their hold: one carries out filth: another snatcheth up a peece of a beane hull, or part of a wheat corne, and runnes away with it as fast as hee can: to these the life of man hath most resemblance: some build houses, some affect popularity, some authority, some will be Musicians, some Philosophers: and their cities not farre unlike the houses of emets: if you thinke it a poore comparison to liken men to such small creatures, peruse the ancient *Thessalian* fables, and you shall finde that the *Myrmidons*, a warlike nation had their first originall from emets. When I had thus seene enough to serve my turne, and satisfied my selfe with laughter at it, I let my wings together againe, to take my flight to the habitation of heavenly Jove: and had not mounted a full furlong up, but the Moone with a feminine voice, spake to mee in this manner, *Menippus*, well may you speed: let mee intreat you to carry a thing from mee to *Jupiter*: what may it be said I, for I will not refuse you, unlesse it be heavie: onely a message, quoth shee, not offensive, but a petition, which I would have you preferre in my name to *Jupiter*: for I am weary of my life, *Menippus*, to heare so many monstrous speeches

k A territory betwene *Argia* and *Laconia*, towards the sea side, about which there was a battle fought betwixt the *Lacedamonians* & *Argives*, where in both sides thought they had the victory. *Thucyd.* lib. 5. l A mountaine in *Thrace* above the *Pierian* bay. *Thucyd.* l. 2. m Most of the ancient fables of the *Greekes* had their beginning in *Thessalie*, & the countries therabouts. *Plin.* Nat. Hist. l. 4. in proem. n *Jupiter* at the prayer of his son *Achilles* King of *Aegina*, an Island of Greece, transformed a great multitude of *Ants*, which he saw in a hollow oake into men, and gave them unto him. *Juno* having before by a fearfull pestilence depopulated his whole country. They were called *Myrmidons* from *μύρμηξ*, which signifieth in Greeke an *Ant*. *Ovid Metam.*

passe out of the mouthes of Philosophers concerning mee, who it seemes have nothing else to doe, but busie themselves about mee, enquiring what I am made of, and of what quantitie I am, and for what cause I appeare sometimes halfe, sometimes three quarters: some say I am a region inhabitable, some that I hang over the sea like a looking glasse, and every man puts upon mee whatsoever comes in his owne conceipt, nay, they will not allow the very light I have to be mine owne, but say I stole it from another, and had it from the Sunne above, and never will let mee alone, but seeke to make debate and variance betwixt mee and him that is my brother, not satisfying themselves with the opprobrious speeches they have given out against him, vvhom they make no better then a stone, or some kinde of mettall made red-hot vvvith fire: yet have I seene some villanies abominable and beastly committed in the night time by these men that looke so severely by daylight, and carrie so settled a countenance, that are so grave in their habit, and so much respected by simple men, which I forbare to speake of, because I thought it unmannerly to publish and reveale their nocturnall conversation, or bring their lives as it were upon the stage: for when I found any of the, either playing the whoremaster, or the thiefe, or occupied in any such worke of darknesse, I would plucke in my head under a cloud, & cover my face, that every man should not see what was acted by old me, adorn'd with such abundāt beards & carrying such an opinion of vertue and honesty: yet will they never give over to lacerate me with ill language, and abuse me in the highest degree: insomuch, that (I sweare unto thee, by the night) I have often beene in hand to remove my seate further, to avoyde the being subject to their clamorous and chattering tongues: remember to acquaint *Jupiter* with this, and tell him farther, that it is impossible for me to remaine in my region, unless he utterly confound these naturall Philosophers, and stop the mouthes of the Logicians, ° blow up the *Stoa*, set fire on the *Academie*, and suffer no more disputations to be held in *Peripatetisme*.

● Three principal Schooles for philosophers, from whence as many sorts derive their names,

thus : so may I hap to live in peace, that am now daily dilaniated and quarterd out amongst them. It shall be done, said I, and so struck up directly towards Heaven, * and had * *Odyf. lib. 10. v. 98.* soone lost sight of all that was done either by men or beasts, and within a while, the Moone it selfe began to be lessened, and the Earth was utterly hid from me: then I left the Sun upon my right hand, and taking my flight thorow the Starres, the third day I arriv'd at Heaven. And at the first, thought it my best course, attired as I was, to presse in suddenly amongst them, supposing I should easily rest undiscovered, because on the one halfe I was an Eagle, a fowle, which I knew of old, was very familiar with *Jove* : but afterwards I bethought my selfe, that my Vultures wing could not possibly be conceal'd; wherefore I held it best not to be too bold, but approaching more neere, knock't at the doore : *Mercurie* heard me by and by, and asked my name: which, when I had delivered, hee went back againe as fast as he could, to tell it to *Jupiter* : within a while after I was called in, terribly trembling with feare, and found them all sitting together in the same taking, extreemly vex't with care and anxietie; for my strange adventure put them all into no small perplexitie, deeming all men would dare to wing themselves in the same manner, and doe as I had done. *Jupiter* then with a fierce and truculent aspect, fixing his eye upon me, said : * *What art thou for a man? from what Citie comest thou? and who are thy parents?* At the sound of his voyce, I was stricken almost dead with feare, and stood like a dumbe man, astonish'd with the thunder of his words: but in a while, recovering my selfe, I delivered the whole matter to him from the beginning; My desire to bee taught in high points, my repaire to Philosophers for that purpose, the contradiction I found amongst them, my distraction by that meanes, my device thereupon, my wings, and every thing else till my arrivall at Heaven, ultimating my speech with the message from the Moone: whereat hee smiling and clearing his countenance a little, what should wee talke of * *Otus* and *Ephialtes*, said hee, when *Menippus* dare

*His arrivall at
Heaven.*

The Messenger of the Gods.

* Odyf. i. v.
107.
p Two Gyants
the Sonnes of
Aloëus, that
rore up Mount
Ossa by the
rootes, and set
it on Olympus,
and Pelion on
- that againe,
, that they might
by that means
reach to heaven
and fight a-
gainst the Gods,
s being but nine
years old apiece.

9 Odyss. II. v. dare put such an adventure in practice? but for the present
 311. A rare Athenian Carver, and chiefly famed for the Image of Jupiter Olympius, which was wrought by him in Ivory, and accounted one of the seven wonders of the world. Plin. nat. hist. lib. 7. cap. 38. & lib. 34. cap. 8. you shall be my guest: to morrow wee will sit in counsell upon the businesse you come for, and then you shall have your dispatch: vwith that, rising up, he vvent towards that part of heaven, where all things might best be heard, for it was time of day to attend to prayers: and by the way as he was going, questioned me upon earthly matters, vvhath price vvhheat was in Greece, vvhether the last hard winter did not pinch us shrewdly, and vvhether grasse wanted not more raine: then he askt me vvhether any of *Phidias* vvorkes were now to be had; vvhwhy the Athenians had given over the *Diasia* feast so many yeares, vvhether they intended to solemnise the *Olympian* games, and vvhether the theeves were taken that robbed his temple at *Dodane*.
 1 A yearly feast kept by the Athenians heretofore in the honour of Jupiter. I Games and masteries, as running wrestling, &c. Solemmized every fifth yeare on mount Olympus, in honour of Jupiter, by which solemnities the Grecians reckoned their yeares, as the 1, 2, or 3. yeare of such an Olympiade.

1 In this place there is a cold spring, into which, if a burning torch be dipp't, it will put it out, but being out before, it will set it on fire. Plin. nat. hist. lib. 2. cap. 103. u A City in Achaia. Plin. nat. hist. lib. 4. cap. 5. He brings in Jupiter asking these idle questions, and making this complaint, to shew the vanitie of the Roets and others, who impose such weaknesse and troubles upon the Gods. w The god of Physicke. x The name of Diana amongst the Thracians, *Βένδης*, *ἡ ἑστία*, *Δεγυσι* Helych. y A sacrifice of a hundred Oxen, or other Cattel.

them

them, that they think is honour enough for me, if I be sacrificed unto every fifth yeare in *Olympus*: therefore you may finde mine altars more cold, then either *Plato's* lawes, ^{2 Which were never practised.} or *Chrysippus* syllogismes: with such talke as this we past away the time, till we came to the place where he was to sit downe and hearken to mens prayers: There were certain holes in heaven, with little covers, set upon them in order one by another, like the liddes of wells: and by every one of them stood a chaire of golde. Jupiter therefore, seating himselfe in the first, and taking off the cover, gave eare to those that made their prayers to him; and certainly there was great variety and repugnancie in their petitions: for I also stooping my selfe downewards, was made partaker of them, which were to this purpose. O Jupiter, that I might be a king: O Jupiter, send mine onions and garlike to grow vvell this yeare: O Jupiter, that my father vvould die shortly: another prayed, O that I might survive my vvife, O that my plot against my my brother may be concealed, O that I might prevaile in my suite at law, O that I might get the garland at *Olympus*: the *Mauriners* * *Iliad*. lib. 16. v. 250. prayed, some for a North winde, some for a South: The husbandman prayed for raine, and the fuller for Sun-shine: Jupiter heard them all, and seriously examined every mans prayers: yet, would not give way to every thing was asked, * but some he granted like a gracious father, and some he denied: the righteous prayers he admitted to come up to him through the hole, and laid them on his right hand: the unjust he sent backe againe vvithout their errand, and blew them downe, that they might never come nigh to heaven: yet, at one prayer I perceived he vvvas put hard to it: for two men had made their petitions contrary, and promised equall sacrifices upon performance; so that he knew not which way to encline, but was driven to an Academical suspence, not able to pronounce certainly of any thing, but like scepticall *Pyrrho*, refer'd it to further knowledge: When he had done his part at hearing prayers, he removed to the next chaire, and taking off the next cover,

F

stood in all things.

downwards to oathes and protestations, and when he had enough of them, and crushed in pieces *Hermodorus* the Epicure, he went to the next seate, and listened to oracles, answers, and auguries, and from thence shifted to the doore of sacrifices, through which the smoake ascended, and brought vwith it to *Jupiter* the name of every one that offered. When he had done with these, hee was to take order with the vvinds; and the vveather what they should doe: to day let there bee raine in *Scythia*, lightning and thunder in *Lybia*, and snow in *Greece*: let the North winde blow in *Lydia*, and the South winde be still: let the West winde make tempestuous the *Adriaticke* sea, and let some thousand bushels of haile be scattered in *Sappadocia*. When hee had made a dispatch of all, wee went to supper, for it vvvas high time to eate: so *Mercurie* took me, & placed me with *Pan*, and the *Corybant*, and *Attis*, and *Sabazius*: those inquiline and uncompleat Gods, where *Ceres* served us with bread, *Bacchus* with wine, *Hercules* with flesh, *Venus* with mirtle berries, and *Neptune* with fish. I had a tast also by chance of the *Nectar* and *Ambrosia*: for honest *Ganymed*, out of his love to mankind, no sooner could see *Jupiter* looke another way, but hee would be sure to fit me with a cuppe or two of it presently. Yet, the prime gods (as * *Homer* saith in a certaine place, who I thinke had seen them as well as I) neither eate meate, nor drinke wine, but feede upon *Ambrosia*, and tipples one to another in *Nectars* for their most pleasing diet, is the savour of the sacrifices carried up vvith the smoake, and the bloud of the oblations vvwhich sacrificers power upon their altars: But whilst wee were at supper, *Apollo* plaid upon his harpe, and *Silenus* daunced, the Muses stood up, and sung unto us *Hesiodus* his *Theogonia*, and the first Ode of *Pindarus* sonets, and when wee were all well satisfied, every man went to his rest, to my thinking, reasonable well whittled: but, though men and gods slept all night long, yet I could take no rest, for many thoughts ranne in my head, which kept mee waking, especially, how *Apollo* could live to that

age

age, and never have any beard: or how there should be night in heaven, and the Sunne still resident among them, and feast together with them. At the last I began to nodde a little: But *Jupiter* getting up betimes in the morning caused an assembly to be proclaimed, and when they were all gods together. come together, beganne with them in this manner. The cause of my conventing you at this time, is the stranger that arrived here yesterday: I had formerly intended to tell you my minde touching these Philosophers, chiefly incited there to by the Moone, and the abuses shee chargeth them withall, and therefore purpose not to trouble you with any further matter, for there is a kind of men lately spread in the world that are slouthfull, contentious, vainglorious, envious, gluttonous, foolish, arrogant, injurious, and as *Homer* saith * an unprofitable burthen of the earth: these have cut themselves into sects, and devised many different and intricate Labyrinthes of argumentation, some naming themselves *Stoicks*, some *Academicks*, some *Epicurei*, and some *Peripatetickes*, with many other more foolish titles: then these and involving themselves within the venerable name of vertue, carry their countenance aloft, and stroke out their beards at length, and traversing the world, under a counterfeit habit, cover most abominable conditions, like our ordinary actors in Tragedies, from whom if you detract their vizards and brave apparell, the remainder will be a pish and discover a poore fellow, hired to play his part for a few pieces of silver: they being no better then these, yet live in contempt of all men and publish monstrous opinions of the gods: if they can draw in a simple yong man, they make vertue the common place of their discourse, and teach them to make intricate and indissoluble arguments, speaking to their scholler continually in praise of patience and temperance, & in detestation of riches & pleasure: but when they are alone by themselves, no such gluttons as they, no such lechers, yea, they will licke up the very droffe of silver: and which is most intolerable, they will be men of no function, neither in publike nor private, but a superfluous

F 2

fluus

A perjur'd Philosopher, see before.

Jupiter disposes of the weather.

c Inferiour gods and of the lowest ranke.

d The Myrtle tree is consecrated to Venus. There was in Rome an ancient altar dedicated Veneri Myrtæ. Plin. lib. 15. cap. 29.

* Iliad. 5. v. 341. Hee scoffes at Homers bolde determination.

e Fosterfather, and tutor to Bacchus.

* Iliad. 2. v. 1. f Apollo is always pictured like a young man without a beard.

Jupiter calls the gods together.

His speech against the Philosophers.

Iliad. lib. 18. v. 104. in the speech of Achilles to his mother Thetis.

* Iliad. lib. 2.
v. 202. The
words of Ulysses
to the common
souldiers.

fluuous kinde of people, * without imployment either in warre or peace: and yet condemne all others, making it their onely practise, with multitude of bitter speeches and reviling termes to abuse other men: Hee is thought the bravest fellow amongst them that can brawle loudest, and hath the most audacious and temerarious tongue to deliver lewd reports. If a man should aske one of these fellows, that in force and straine themselves so farre to exclaime and cry out against others, I beseech you Sir, what are you good for your selfe, and what place in the common weale do you supply? hee must needs say, if hee will say justly, and according to truth; that, to be a sea-man, or a husbandman, or a souldier, or a tradesman; it hold it base: I roate, and goe in ragges, I wash in cold water, and weare no shoes in winter, yet, like a *Momus*, I can carpe at other men: if a rich man make a feast, or keepe his whore, I will be sure to have a bout with him, and hit him in the teeth with it: but if any deare friend of mine be sicke and diseased, and like to perishe for food or physicke, I will not visite him: These be the cattle I complaine of, O ye gods, and the worst among them all, are they that are called *Epicuroes*: for they be the men that do most abuse us, and goe nearest to the quicke, affirming that the gods are neither carefull of mens affaires, nor respectfull of any thing that is done: it is therefore high time to looke about you; for if this doctrine should once be put into mens heads, you are like enough to starve for hunger: for who will offer you any sacrifice, and looke to be never the better for it? ye like wise all heard by this stranger that came yesterday, what complaint the Moone hath made against them, which I beseech you consider well of, and take such order, as may best tend to the benefit of mankind, and the safetie of your selves: when *Jupiter* had said thus much, the whole assembly was moved, and cried out loudly all at once, destroy them with thunder, burne them up with lightning, cast them headlong into hell, into *Tartarus*, as were the gyants: but *Jupiter* againe commanding silence, said, your will shall be performed, and they all with

all

all their Logick: shall be confounded utterly: but at this present, I can by no meanes take punishment of any man: for you know wee are to keepe holiday these foure next moneths, during which time, I have taken truce with all the world: but the beginning of the next spring those accursed caitiffes shall cursedly perishe, by the dismall dint of my terrible thunderdart, (which hee confirm'd with his royall assent) as for *Menippus*, said hee, this doome shall passe upon him, his wings shall be taken from him, lest he should returne a second voyage, and *Mercurie* shall take him this day to set him againe upon the earth: and when hee had so said, hee dismiss'd the assemblie: and *Mercurie* taking hold of my right eare, so carried me dangling downe, and on the morrow towards evening, set me in *Ceramicus*: You have heard all, my good friend, all the newes I can tell you out of heaven, and am now going to relate the same to the Philosophers that walke in *Pæcile*.


Iliad. i. v. 528.

^g A street in Athens, so called from Ceramus the son of Bacchus and Ariadne. Paus. in Att. h A porch or walke in Athens, so called for the variegation

of pictures wherewith it was adorned (for *ποικιλία* in Greeke signifies variously coloured) In this porch were to be seene these peeces, First the Athenians set in battell array against the Lacedæmonians in Oenoe a towne of the Argives. In the middle wall, Theseus leading the Athenians in fight against the Amazons. In the third place the battell of Marathon, in which the Persians were overthrowne by the Athenians, all pictured to the life, and amongst the rest Miltiades, Echeolus, and Callimachus. Pausan. in Attic.

MENIPPVS,

OR THE NECROMANTIE.

Menippus  A dwelling house, I joy to come in fight
Of thee *Menippus*, being now returned to light. Eurip. In Herc. fur.

Philonides. Is not this *Menippus* the Cynick? certainly it must needs be hee, or I never saw *Menippus*, but what meane these strange accoutrements? a hat, a harpe, and

a Lyons skinne: I will be so bold as salute him: *Menippus*, well met: out of what climate are you arrived, for you have not beene scene in the city this many a day:

Eurip. Hecub.
v. 1.

Menippus. From dead mens cells, and gates of death I come, where hell is seated farre from sight of Sunne.

Euripid.

Philonides. Good god, and hath *Menippus* beene dead, and revived againe, and no body aware of it?

Menipp. Not so, Hell gave me entrance though a living man.

Philonides. What moved thee to take such an uncouth journey in hand?

Euripid.

Menipp. Youth set mee on, and boldnesse more then youth.

Philonides. I pray thee no more of this Tragicke stuffe, but speake thy minde plainly to mee without any Iambickes: what means this habit? and what necessitie enforced thee to travell those low countries? I am sure the way could give thee no great content.

Menippus. O my friend,

* The occasion of my journey thither was

To consult with the soule of wise *Tiresias*.

* Odyss. 11. v.
163. Vlysses to
his mothers
ghost.

Philonides. Is the man well in his wits? mee thinkes thou shouldst not rappe out verses so roundly to them that come to salute thee in love:

Menippus. Pardon mee for it, honest friend, I pray you: I have beene lately so conversant with *Euripides*, and *Homer*, that my belly is ready to burst with verses: they tumble out of my mouth whether I will or no: but first let mee heare from you how the world goes upon earth, and what men do in the city.

Philonides. Faith, follow the old fashion: they are no changelings: for still they extort with all extremitie, forswear themselves abominable, oppresse one another most unconscionably, and get all they can, be it never so basely.

Menippus. O miserable men, and most unhappy: little know they what lawes have past below, and what decrees are there established against rich men: which by *Cerberus* I swear, they shall never be able to avoid.

a three head-
ed dogge that
keeps hell gates.

Philonides. Is it true indeed? are there any new edicts put out

out in those parts, touching matters done here above?

Menippus. Many I assure you, which I may not reveale, nor disclose the secrets of the kingdome, lest a bill of impietie should be preferred against me, to *Rhadamanthus*.

Philonides. Nay, good *Menippus*, for gods sake, let me intreate you: envy not your friends the benefite of your relation: you shall utter it to him that knowes how to keepe counsell, and already initiated in those kinde of mysteries.

One of the
Iudges of hell.

Menippus. You enjoyne me a hard taske, which cannot bee undertaken with any great securitie: yet for your sake, I will make bold a little; for it is decreed there, that these rich and well monyed men, that keepe their gold as fast lockt as ever was *Darius*,

Philonides. Nay, good sir, forbear the decree, till you have told me that first, which I am first desirous to heare; namely, the cause of your journey, what guide you had to conduct you, and then in order, what you saw or heard there, for I know you a man so observant of rarities, that nothing worth the sight or hearing could escape you.

c The daughter
of Acrisius kept
close by her fa-
ther in a brazen
tower, but Ju-
piter comming
to her in a
shower of gold,
lay with her,
and begot Per-
seus. Ovid.
Metam. lib. 6.
The occasion of
the journey.

Menippus. I will humour you in this also: for what will not a man doe, importuned by his friend? and first open mine owne conceit unto you, and the occasion that drew me to this descent: for vwhen I was a young boy, and heard what *Homer* and *Hesiodus* had written of vvarres and hur-liburlies that were, not onely among the demi-gods, but even the great gods themselves, their adulteries, their oppressions, their rapines, their dissentions, their expulsions of parents, and their marriages of brothers. I thought all this to bee very well done, and grew into a good liking of it: But comming to mans estate, I heard that the lawes gave precepts contrary to the Poets, forbidding all adulterie, dissention, and oppression: which brought mee into such a distemper, that I knew not what to doe with my selfe: for I imagined the gods vwould never have beene lecherous, or contentious, if they had not thought well of it, nor the law-makers have enjoined the contrary, if it had not

Too much libe-
ty used by the
Poets in their
reports of the
gods.

Menippus for
satisfaction re-
ports as the
philosophers.

Their difference
in opinion.

In his works
and dayes, the
first book, v. 287.

The strangenes
of their termes.

Their obstinacie
in arguing.

Their lives con-
trary to their
rules.

not beene for our good. Being driven into this kinde of difficultie, I thought I could not doe better, then betake my selfe to those kinde of men vvhom vvee call Philosophers, and become a discipule of theirs, beseeching them to doe what they would with me, so that they would settle mee in some direct and constant course of life: With this intention, I committed my selfe to them, and unwittingly, as the proverbe saith, to shunne the smoke, cast my selfe into the fire: for among them, I found more ignorance and ambiguity, then ever I was in before: insomuch, that they made me thinke it a golden life, to be an ignorant man still: for some exhorted wholly to pleasure, and onely to prosecute that by all meanes, as wherein felicitie chiefly consisted: another would have us labour continually, and toyle, and afflict our bodies, live beggerly and basely, grumbling at every thing, and rayling at every man, and perpetually to have in our mouthes, the olde saying of *Hesiodus*, concerning vertue, and sweat, and the ascent of the heigh: some would have us despise money, and hold the possession thereof to bee a thing indifferent: others againe, affirme riches to be good: What should I stand now to speake of the vworld, that daily heard so many contrarieties come from them in arguing about *Ideas*, and Incorporealities, and their Atoms, and Vacuities? and a multitude of such like termes as cannot bee imagined: And, which was most strange, every of them holding opinions as opposite as could be one to another, would produce arguments most strong and invincible to make his partie good: so that if a man should affirme any thing to be hot, and the same to be cold, yet could not for his life hold disputations vvith them, though he knew well enough, that nothing could be both hot and cold together at the same instant; and I found my selfe for all the world like a man in a slumber, sometimes nodding one way, sometimes another: but the worst was, to see the men that taught those lessons, practise the contrary in their actions: they that perswade others, to despise money, were most earnest to get it themselves; fall out for money,

money, teach young men for money, and undertake any thing for money: They that speake most against honour, wrought all the meanes they could to attaine it: & though most of them cried out against pleasure, yet in private they applyed nothing else. Seeing my selfe utterly deprived of this hope, I fell into a greater agony then before; yet, it was some comfort to me, (though I were an ignorant, and farre out of the way of truth) that I had wise men, and of deepe understanding to beare me company. But as I lay waking one night in my bed with thought hereof, musing with my selfe what to doe. I could hit upon no better devise, then to take a journey to *Babylon*, to some of the Magicians there, that had beene Schollars and successors to *Zoroastres*, to see what they could doe for me: for I had heard they vvere able vvith charmes and incantations, to breake open the gates of Hell, and bring any man safely thither, and send him as safely backe againe: I therefore thought it best to purchase my passage thither at the hands of some of these men, and when I vvas got in, to seeke out *Tiresias* the *Bæotian*, and learne from him, (who was both a Prophet and a vvise man) vvhat life it vvere best for mee to make choice of. With these cogitations, I start up with all speede to prepare for *Babylon*: vvhen I vvas come thither, I scone fell in league with one of these *Chaldaans*, a man of profound wisdom, and rare experience in the Art; for his head was all gray, and his beard of the largest size, demonstrating a great deale of gravitie: his name vvas *Mithrobarzanes*, and after many prayers and intreaties, had much adoee upon any termes to worke him to be my guide: but vvhen the man and I vvere agreed, hee first brought me downe to *Euphrates*, and there for nine and twenty dayes together, beginning with the Moone, from change

His second resolution.

Who was thought to be the first inventor of Magicke amongst the Persians, and was, as *Plinie* cites it from *Eudorus*, sixe thousand yeares before the death of *Plato*: it is said that hee lived in the wilderness onely upon cheese for twenty yeares together. *Plin.* nat. hist. 1. 30. cap. 1. & 1. 11. cap. 42. He is taken by some to have bin Cham that accursed son of *Noah*.

c A Prophet of *Thebes*, who having beene both man and woman, and so had experience of both sexes, was made judge in a controversie betwixt *Jupiter* and *Juno*, whether in the act of love received most delight, and judging it against *Juno* on the woman's side, vvho by her strooke blinde: but recompenc'd by *Jupiter* with the gift of prophesie. *Ovid. Metam.* 3. *Homer* affirms him to be the only wise man among the dead. *Odys.* 10. v. 494.

G

to

After what manner the Magician prepared him for the journey.

Their meate.

A river running by Susa, of which water only the Kings of Persia did drink Herod. lib. 1.

A river of Armenia running into Araxes. Plut.

After what sort hee charmed him.

Pythagoras was of opinion that sea onions being hung over a doore would stop the entrance of all noisome things.

Their attire.

A Lyons skin for Hercules, a harpe for Orpheus, and a hat for Vlysses, according to the

severall habits of these three persons. The two former are commonly knowne, the reason of the latter is this, Vlysses being sent for by the rest of the princes of Greece to joyne with them in the Trojan warre, loath to leave his wife and young children counterfested himselfe mad, and making as if he would goe to plough, yoked an ox and a horse together and put upon his head a ploughmans hat, in which habit he hath bene ever since pastured.

to change, he vvasht me over: and every morning at the Sunne rising, muttered out many mumbling vvords, which I understood not: for they came from him, as from a stammering cryer, that vvants utterance to deliver his proclamations, and therefore huddles them up so thicke, that they cannot be conceived: when the charme was ended, he spet thrice in my face, and so returned, not once looking upon any that met him: our food was nuts, our drinke milke, and hony mixed with wine, and the water of the river [†] *Choaspis*, and our lodging, the greene grasse under the open skie: when I was sufficiently dieted for the purpose, he brought me about midnight to the river [‡] *Tygrus*: there he purged mee and wiped mee cleane againe, and halowed mee with a torch, with sea onions, and many other drugges, still mumbling the same charme, as hee was about it, and when hee had sufficiently enchanted mee, hee went round about mee, that no apparition might affright mee, and then returned to his house, bringing mee backe in such case as I was, and afterwards prepared for our passage by water: then did hee attire himselfe in a Magicall vestment, not much unlike to a *Median* roabe, and brought these things to mee, and set this [§] hat upon my head, put a Lyons skinne upon my body, and delivered this harpe into my hand, injoyning mee, that if any man asked my name, I should not say I was *Menippus*, but either *Hercules*, or *Vlysses*, or *Orpheus*.

Philonides. And why so, *Menippus*, I understand not the mysterie either of thy habit, or of thy names?

Menippus. That may easily be conceived by any man, neither is there any great danger in uttering it, for these per- sons living before our time, had all likewise descended into hell: and he thought that if hee could make mee carry

any

any resemblance of any of them, I might the better escape the guard of *Eacus*, and passe without controule: for they having seene the like before, might let mee slip by them in this Tragicke habit unsuspected. As soone as the day appeared, wee made to the river to set forwards on our journey where his boat was ready for him, and the sacrifices, and the wine mixed with honey, and other matter fit for ceremonie: all which wee laded, and then entred our selves with sad cheare, shedding plentie of teares from our eyes, and so were carried a long the river, till wee came to the marsh or lake, into which *Euphrates* emptieth it selfe: and passing over it, came to a certaine desert countrie, so thicke of woods [†] that a man could see no sunne, there we arrived, [‡] *Mithrobarzanes* leading the way: then first wee digged a pitte, and kill'd our sheepe, sprinkling the blood about the pits brimme: after that, the *Magician* taking a burning torch in his hand, muttered no more with a submisse voice, but roaring it out as loud as he could, call'd up- on all the spirits and divels in hell, the direfull furies, [§] *Nocturnall Hecate*, and infernall *Proserpine*, adding sundry barbarous and unknowne names of many syllables in length: presently, the whole place wherein wee stood began to stirre, and the force of the charme made the earth cleave in sunder, so that wee might heare *Cerberus* barke a farre off, and the businesse went on with a great deal of sadnesse and sorrow: the Prince of the dead below was terrified and astonied, for the greatest part of his kingdome was laid open to our view, the lake, the [†] *Pyriphlegethon*, and the pallace of *Pluto* himselfe. But for all that, wee were so bold as to venture in thorow the hole, and found *Rhadamanthus* almost dead with feare: *Cerberus* barked apace, and began to stirre: but I had no sooner touched the strings of my harpe, but the musick brought him a sleepe immediately: when we were come to the lake, we had like to have bin disappointed of our passage: for the barge had her full fraught before, of such as did nothing but howle and crie all the way they went: for they were all wounded men, some

Homer. Odyss. 11. v. 5. Speaking of Vlysses journey to hell.

He meanes the same perhaps with Homers Cimmerians. Odyss. 11.

The Magicians consuration..

The moone as governess of such workes of darknesse.

The Queene of hell daughter to Ceres.

A stonie river in hell.

*in Plutarch's fer-
riman.*

*n There are di-
vers kindes of*

*Asphodill, the
white, the yel-*

*low, the bulbouse
etc. Heliod. in*

*his workes the
1. booke, com-*

*mends it for a
wholsome herbe
to cate.*

*Νήπιος δὲ ἴτα-
σιν ὅσῳ πλεον
ἡμῶν πάντος.*

*Οὐδ' ὅσον ἐν
μαλαχίᾳ τε καὶ
ἀσφοδέλῳ τε*

ὄνεται.

*Fooles, that
half's more then*

*all they cannot
tell. Nor is be-*

*nefit of Malues
and Asphodell:*

*and hence it
seemes the Po-*

*ets saigne that
the soules of the
dead do feed up-*

on it.

*o One of the
three iudges of*

hell.

*Who are our
accusers after
death.*

in the legge, some in the head, and some in other parts: I verily beleeve they came lately out of some skirmish: but honest *Charon*, as soone as he saw the Lyons skinne, tooke mee for *Hercules*, and received mee into his barge, transporting mee very friendly, and when we got to shoare, directed us which way to goe: Being now in the darke *Minthobrobarzanes*, went before, and I followed him at the heeles, till wee came into a spacious meadow, set all over with *Asphodelus*, where the ghosts of the dead, with a chirping voice, hovered and flickered about us, and going a little further, wee came to the judgement place of *Minos*, who sate upon an high throne, and by him on the one side stood the tormenting spirits, the evill angels, and the furies: on the other side were brought in a great company tyed in a long chaine one after another, which they said were adulterers, whoremongers, extortioners, flatterers, lycophants, and a whole rabble of such rascals as in their life time did they car'd not what: in another place by themselves were brought in the rich men, and the usurers, with pale countenances, side bellied, and gowtie limbes, every one in a collar and chaine that weighed two talents at the least: wee also were got into the roome amongst them, and saw all that was done, and heard what answer every man made for himselfe, for there were strange, and new found Rhetoricians ready to accuse them.

Philonides. Who might they be? let mee heare that also.

Menippus. Dost thou remember the shadowes, that mens bodies do yeeld by light of the Sunne?

Philonides. Very well.

Menippus. The same are our accusers when we are dead, & beare witnesse against us, laying to our charge those things that were done by us in our life time, & their testimony is taken to be very authentick, because they are alwaies present with us, & never relinquish us: But after that *Minos* had strictly examined the all, he sent them every one to the region of the unrighteous there to be punished according to the qualitie of their offence, especially taxing them that

Were

were so proud upon their riches and dignities, that they thought themselves worthy of adoration, much condemning their momentary stateliness and contempt of others not remembring themselves to be mortall, and that all their happines was but caduque, and unlasting. And they, when they were stript of all their bravery, I mean riches, gentilitie, and authority, stood naked hanging downe their heads, which I was very glad to see: and him that I knew, I would closely creepe unto, and put him in remembrance what a jolly fellow he was in his life time, and how much he tooke upon him then, when many would bee waiting every morning at his gates, attending his coming abroad, crowding, and pressing one upon another, when they were lockt out by his servants, and hardly at all procure to have a sight of him who never shewed himselfe, but glittering and shining, in purple and gold, and changeable colours; thinking he made him a fortunate man, to whom he would vouchsafe to give his hand to kisse, and this would vexed them to the very heart: yet *Minos*, me thought shewed himselfe partiall in one sentence that past from him: for *Dionysius the Sicilian*, was by *Dion* accused of many heinous & abominable crimes, which were justified against him, by the testimonie of the *Stoa*: but *Aristippus the Cyrenian* stood forth to speake for him, (who is of great note among them, and may doe much in hell) and when he was even at the point to be cast to the *Chimara*, got the judgement reverst, alleaging how liberall hee had beene of his purse to many learned men: then leaving the court of judgement, yve came to the place of torment, where we heard and saw many things, my good friend, which moved me to great commiseration: the lashing of them that were vvhipt, the roaring of them that were broyled upon

*p. A noble man
of Sicilie, fami-
liar with Plato:*

*he was brother
in law to Dio-*

*nysius the elder,
and drove Dio-*

*nysius the youn-
ger out of Syra-
cusa. Plutarch.*

*q The schoole of
the Stoicks.*

*r Aristippus,
was a Philoso-*

*pher, and a cour-
tier, very great*

*with Dionysius
the tyrant of Si-*

*cilie, & is ther-
fore brought*

*here by Lucian,
speaking in his
behalf.*

*s A mountaine
in Lycia, whose*

*upper part was
full of Lyons,*

*and burnt here-
before like Ae-*

*na, the middle
was faire pa-*

sture ground, and the bottome full of snakes and serpent: it was first made inhabitable by Bellerophon, and hence arose that fable of the Poets, how he overcame the Chimara, a wonderfull strange beast, which Homer in the 6. of his Iliads v. 81. describes thus. Πέγδα λείων, ὄμδεν δ' ὄρνικων, μέσση δ' ἄνθρωπων. Δεινὴ δ' ἀνθρώπων πύξις μένος αἰδομένοιο. A Lyons fronte, Goats middle, Dragons taylor, which doth strange force of burning flames exhale.

the coles, the racks, the stockes, the wheeles, *Chimera* dilaniating, and *Cerberus* devouring; all were tormented and punished together: the king and the slave, the prince and the poore, the rich and the beggar, and every man bewayled the vickednesse of his life: some I saw vvhom I knew that had beene dead but of late, vvhich shrunke out of sight, and turned away from me for shame: if any chanced to cast their eye upon me, it was with a base and servile aspect: and who would thinke it, that were so majesticall and scornfull in their life time; but to the poorer sort, the one moitie of their pennance was remitted: for they had liberty to rest themselves sometimes, and then were call'd to it againe. There saw I all the fabulous stories acted before mine eyes, *Ixion*, and *Sisyphus*, and the *Phrygian* *Tantalus* in a pittifull taking, and the earth-born *Tityus*: good god, vvhath a huge creature he vvas? he took up a vvhole plot of ground himselfe: passing over these vvee came to the *Acherusian* fields, where vve found the semi-gods and goddesses, and many other dead persons conversing together by tribes and companies: of which some were so ancient, that they were rotten; and as *Homer* saith, had no strength in them: others were fresh and well compact especially, the *Egyptians*; because they had beene so well powdered: but the greatest difficultie was to know which was which, being all in a manner alike; and nothing but bare bones: much adoe I had with long looking to discern one from another, for they all lay obscurely on heaps, and without any note of difference; reserving nothing of the beauty they had amongst us: for I seeing so many withered carcases lying in a place together, and all of one likenes, looking fearefully and gastly with their bare teeth

t Turn'd upon a whele.

u Rolling a great stone.

w Hungring and thirsting in the sight of meat & drink.

x And begotten by Jupiter, but attempting to ravish Latona,

was shot to death by Apollo,

and lies in hell with a vulture continually tiring upon his entrails.

y As *Homer* says 9. acres.

Odyl. 11. v. 577

z Fields upon the banks of

Acheron, a river in hell.

a It was the common manner of the *Egyptians* to powder their dead

bodies with salt 70. dayes before they buried them. Herod. lib. 2. Herodotus also in his 3. booke, speaks of a strange thing wherof himselfe was an eye witnesse, that perusing the bones of the dead in a place where the battle had beene fought betweene the Persians and *Egyptians*, he could easily know one nation from another by their skulls, the Persians being so rotten and brittle, that he could cracke them almost with a fillip, but the *Egyptians* so strong, that they were hardly to be broken with a stone; which hee attributes to the shaving of their heads in their youth.

to

to bee seene, made a question to my selfe, how I should know *Thersites* from the beautifull *Nireus*, or *Irus* the beggar from the king of the *Phaeakes*, or *Pyrhus* the cooke from *Agamemnon*, for no ancient token was remaining upon them, but their bodies were all alike without marke or inscription, not to be distinguished by any man. Which when I beheld, I thought I might compare the life of man to nothing so well, as to a long shew or pageant, in which fortune was the setter out, and disposed every thing as pleased her selfe; and fitted every person with sundry and different habites: some she adorne in Princely robes, garnisheth with attirings, appointeth a guard to attend them, and crowneth their heads with a diademe; others she sheltereth in the vveades of a servant: some she makes faire and beautifull, others mishapen and deformed, to make the more varietie in the shew: sometimes in the midst of the triumph, she changeth the state of some of them, and vwill not suffer them to march in the same ranke to the end, as they were first placed in, but altereth their habite, constraining him that at the first was *Craesus*, to put on the garments of a servant or a captive: and poore *Maandrus*, who before was an ordinary serving man, she attireth in the tyrannicall habite of *Polycrates*, and permits him to make use of that personage for a while: but when the time comes that the triumph must have an end, then every man unclothes himselfe, and puts off his proportion together with his bodie, and becomes as hee vvas before, no better then another man: yet some are so insensible, that vvhhen fortune comes to require her furniture againe, they grieve and grudge at it, as if they had bin stript of their owne, loath to redeliver what they made so short use of. I suppose also, you have often seene these Tragicall Actors, that are used in setting forth playes: that sometimes they present *Creon*, or *Priamus*, or *Agamemnon*:

in the Kingdome. Herodot lib. 3. h A Tyrant of Thebes, slaine by Theseus. i King of Troy.

and

and the same man that a little before was so lustie as to counterfeite the countenance of ^k*Cecrops*, or ^l*Erechtheus*, within a while after, if the Poet will have it so, must come forth in the shape of a poore servant, and when the play is ended, every man must be disrob'd of his gorgeous garments, lay aside his vizard, step out of his buskins, and walke aloofe of like a forlorne fellow, no more *Agamemnon* the sonne of *Atreus*, or *Creon* the sonne of *Menæceus*, but call'd by his owne name, ^m*Polus*, the sonne of *Charicles*, the ⁿ*Sunian*, or *Satyrus* the sonne of *Theogiton* the *Marathonian*: such is the life of man as it appeared then to my view.

Philonides. But tell mee *Menippus*, they that have so costely and stately tombes hereupon earth: that have their pillars, their statues, their epitaphs, are they in no more respect then ordinary men that are dead?

Menippus. What a question is that? I tell you, if you did but see *Mausolus*, I meane the *Carian*, that is so fam'd for his sumptuous sepulchre, I thinke you would never give over laughing whilst you liv'd, hee is cast out so contemptibly in a darke corner, that hee lies among the common sort of dead men, not to be seene, and I thinke all that hee got by his sepulchre is, that he carries the greater burthen upon his backe; for the truth is, my honest friend, vwhen *Æacus* appoints every man his place, the greatest scope he allowes, is but the bredth of a foote, which upon necessitie he must be content withall, and contract himselfe within that compasse; but I thinke it would move you to laugh much, if you saw those that were Kings and Princes amongst us, beg their bread there, sell salt fish, and teach the A.B.C. for sustenance, and how they are scorned and boxed about the eares as the basest slaves in the world. It was my fortune to have a sight of ^p*Philip* King of *Macedon*, and I thought I should have burst my heart with laughing: hee was shewed mee sitting in a little corner, cobling old shoes to get somewhat towards his living: many other were to be seene there also, begging by the high waies side, such as

Xerxes,

^q*Xerxes*, ^r*Darius*, and *Polycrates*. *Philonides*. The tale you have told of Kings, I assure you, is strange indeed, and almost incredible: but what did *Socrates* there, and *Diogenes*, and others that were wise men?

Menippus. *Socrates* went up and downe confuting every man he met withall: and in his company *Palamedes*, *Vlysses*, *Nestor*, and other dead men that were the greatest talkers, but his legges were still swolne and puffed up with the poyson hee drunke at his death: as for honest *Diogenes*, hee would ever get him to *Sardanapalus* the *Assyrian*, or *Midias* the *Phrygian* or some rich man or other: and when hee heard them lament, and recount their former fortunes, hee would laugh and rejoyce at it, and many times lie along upon his backe, and sing as loud as hee could to drown the notes of their complaints, whereat the men tooke such offence, that they were minded to remove their lodging to be rid of *Diogenes*.

Philonides. Enough of this, now let me heare the decree, which you said before was confirmed against rich men.

Menippus. In good time you have put mee in minde of it: for being the maine subject of my narration, I have digressed in my speech I know not how farre: for during the time of my abode amongst them, the Magistrates called a councill to consult about state businesse: and I being many throng in together, thrust my selfe also among the dead for company and past for one of them. Many matters were there decided: and lastly that concerning rich men: against whom sundry grievances were objected, as violence, arrogancie, scornfulnesse, and injustice, at the last a certaine Orator started up, and uttered this decree against them:

The Decree:

For as much as rich men are daily found guilty of many misdemeanours committed in their life time, extorting oppressing and afflicting the poore by all the meanes they can devise.

H

gine

Two great kings of the Persians.

Three wise princes of the Grecians with whom Socrates that great Philosopher keeps company. Palamedes is said in the time of the Trojan warre, to have added these some letters to the Greek Alphabet, O, Z, &c. X. Plin. lib. 7. c. 56.

He was put to death in this manner by the Athenians, being accused by Anytus & Melitus for a corrupter of youth, and bringer in of new gods.

Diogenes the Cynicke is brought in gearring Sardanapalus that most voluptuous king of Assyria, and Midias the rich king of Phrygia with all their now lost delicacies and treasure.

gine, be it therefore enacted by the counsell and the people that whensoever they dye, their bodies shall be punished like other wicked persons, but their soules shall be sent up to the life againe, and there dissolved into asses, so to continue from asses to asses, untill in that life they shall accomplish the five and twentie " Myriades of yeares, compel'd to beare burthens, and be driven and beaten up and downe by poore men, and at the end of those yeares they shall have libertie to die.

u That is, 25. times 10. thousand yeares.

x This decree being made amongst the dead he deserves these names from things belonging to them, wittily playing in the Greeke upon these words: νεκρion a skull, xaleotis a dry carcasse, vixus a dead man, or a heape of dead men, αλίσκος dead: as if wee should say in English Scull-man, the son of Dribone, of the tribe of the dead.

Cranion, the sonne of Sceleron, the Necusian, of the tribe of Alibantias, published this decree, and upon the reading of it, the magistrates concluded it, and the people confirmed it, Hecate howled, Cerberus barked, and so it was perfected and past for currant: thus much for the assembly:

Then went I about my owne businesse, to seeke out Tivestias, and when I had found him, I told him the whole truth of the matter, and besought him to tell mee what kinde of life he thought to be the best: whereat he laughed (for he is a little old man, and blind, of a pale complexion and low voice) O my sonne, said hee, I know the cause of thy griefe well enough, and that it is long of these Philosophers that cannot agree in opinion among themselves: but helpe you I cannot, for I may tell you nothing: Rhadamanthus himselfe hath so commanded: I hope not so, good father, said I, tell mee I beseech you, and suffer mee not to wander in the world in a blinder case then your selfe; with that hee drew mee aside, and when hee had got mee a good way from company, laid his mouth close to my eare, saying, the simple mans life is the best and the honestest, for hee is free from affecting knowledge in matters above his reach, and from searching after endings and beginnings, rejecting these profound sophistickall syllogismes, and holding them all to be idle, and indeavouring nothing in the world, but how to spend the present time well, run over every thing with laughter, and addict himselfe too much to nothing: when hee had thus said, hee lightly skipt againe into the fields of Asphodelus, and I seeing it grow somewhat late,

come

come on, Mithrobarzanes, said I, why make wee stay here, and not againe hast home to the earth? take you no care for that, Menippus, said hee, for I will direct you a short cut, and a plaine path to lead you, without any trouble: so hee brought mee to another place darker then the former, and with his finger pointed to a little dimme glimmering a far off, like the light that shines through a bic hole: that, said hee, is the Temple of Trophonius, and there do they descend that come out of Boeotia: make upwards that way, and thou shalt find thy selfe in Greece before thou be aware: I was glad to heare of that, and taking my leave of the Magician, with much a doe crept up thorow that hole, and suddenly, I know not how, found my selfe to be in Lebadia.

y This Temple was in Lebadia, a towne in Boeotia nere to Coronia, between Helicon, and Cheronea. Strab. l. 9.

They that would know any thing from the Oracle Trophonius went downe through a narrow hole that was there under ground, and staying some certaine daies returned backe with their answer.

THE DREAME, OR THE COCKE.

Micyllus.



Now Jupiter himselfe confound thee, thou filthy, despitefull, and clamorous Cocke, that with thy hideous and piercing cries hast wakened mee, sweetly dreaming that I had great riches in my possession, and that I abounded with all kinde of happinesse: so that by thy meanes I cannot enjoy so much as the night time free from the remembrance of my poverty: a thing farre more hatefull unto mee then thou art. And yet as farre as I can conjecture by the stilnesse of the night, and coldnesse of the aire, which doth

The Cocker claims against the Cocke.

H 2

not

a The golden fleece that Jaso and the Argonauts went to fetch, was kept by a monstrous dragon that never slept. Ovid. Met. b Aristotle in his 2. booke de anima cap. 9. speaks of vocall fishes in the river Achelous, Plutarch, and Athenæus suppose that the Pythagoreans abstained from eating fish because of their silence, thinking it irrelegious to eat of them that observe the same precepts with themselves. c The like advice is given by a fisher-man in Theocritus Eidl. 22. to his fellow that dreamed he had taken a golden fish. ΕΛΠΙΣ ΤΟΥ ΠΥΛΩΝ ΖΑΤΕΙ ΤΟ ΣΑΡΧΙΝΟΝ ΙΧΘΥΩΝ. ΜΗ ΟΥ ΔΑΨΗΣ ΛΙΜΩ, ΚΑΙ ΤΟΙ ΧΥΟΣΙΟΝ ΟΥΕΙΕΙΣ.

not so pinch mee as it is wont towards morning (for this is an infallible token to mee that the day is at hand) it is yet scarcely midtime of the night: nevertheless this sleepleffe creature, as though hee were to watch the golden fleece, begins to fall a crowing, almost as soone as the day is shut in: but be sure I will make thee have small comfort of it: for I will cudgell thee wellfavouredly for this geare, as soone, as daylight will give me leave: for it would be a trouble to mee to finde thee out in the darke.

Cocke. Master *Micyllus*, I thought I had rather deserved thanks at your hands for my carely crowing, because being wakened thou mightest goe about thy worke the sooner: for if thou canst but get so much time in the morning, as to cobbler one shoe before sunne rising, it will be a good furtherance towards thy dayes worke: notwithstanding if it be so that thou take more pleasure to sleepe in thy bed, I will be well content to let thee take thy rest, and thou shalt finde mee as mute as any fish, but take heede, I say, least thy dreaming of riches do not make thee hunger when thou awakest.

Micyllus. O miraculous *Jupiter*, and mighty *Hercules*, what evill doth this portend, that my Cocke speaketh with a mans voice?

Cocke. Doth this seeme so great a wonder unto thee that I should speake with the voice of a man?

Micyllus. How can I chuse but thinke it strange, and monstrous? god send mee good fortune after it.

Cocke. O *Micyllus*, thou now shewest thy selfe a very illiterate fellow, and never to have beene conversant in *Homers* verses: for in them thou mayest read how *Xanthus*, *Achilles* his horse, forgetting his neighing, stood talking in the midst of the battell, uttering many whole verses together, and spake not in prose, as I doe now: yea, hee prophesied, and foretold things to come, yet was it thought no wonder, neither did hee which heard it, cry out upon the gods, as if he had heard a prodigie: but what

A fish indeed, friend, in your sleepes best dreame. Lest you be starv'd, though in a golden dreame.

if the keele of the ship *Argo* should speake unto thee, as in times past the beech tree of *Dodone* did utter prophecies with a mans voyce: or if thou shouldst see the skinnes of Oxen creeping about, and heare the flesh lowing when it was halfe sodde or roasted, and thrust through with a spit, how wouldst thou then wonder? But I am much conversant with *Mercurie*, the most talkative of all the gods, and besides, brought up and nourished amongst you men, and therefore it can be accounted no hard matter for me to have the speech and voyce of a man. Notwithstanding, if thou wilt promise me to keepe my counsell, I will not sticke to tell thee the very true cause indeed of this my speech, and by what meanes I came by it.

Micyllus. But doe I not dreame that my Cock speaketh thus unto me? if not, then tell me, good Cock, what other cause there is of thy speech? and as for silence thou needst not doubt that I will reveale it to any man: for if I should, who would beleieve me?

Cocke. Give care unto me then: and I know *Micyllus*, I shall tell thee a strange tale: for I whom thou now seest to be a cocke, was of late a man as thou art.

Micyllus. I have heard of such a matter as that, concerning you Cocks long agoe: how that a certaine young man, called *Alector*, was very familiar with *Mars*, and accustomed to banquet and make merry with the god, and him hee made privie to all his love: so that whensoever *Mars* went to lie with *Venus*, he tooke this *Alector* along with him, and for that he was greatly in feare lest the Sun should espie him, and discover him to *Vulcan*, hee alwayes left this young man without at the doore, to bring him word when the Sunne approached: but as it chanced on a time, *Alector* fell asleepe, and unwillingly betrayed the charge committed to him, and the Sunne entred in secretly and stood by *Venus* and *Mars*, vwho tooke their rest without care, because they thought *Alector* would give them warning if any were comming. Then *Vulcan*, having notice given him by the Sunne, took them napping together,

The first ship that ever was built, in which Jason with 54. other Heroes of Thessalia sailed to Colchos for the golden fleece: the keele of this ship was made of the trees of Dodone, a wood in Epirus, sacred to Jupiter; which trees the poets say did speake. f the Oxen of the sun, which Ulysses companions kill'd and roasted. Odyss. l. 12. v. 395. All this is spoken in derision of Homers poeticall fictions. g The Cocke is therefore said to be conversant with Mercurie, because that learning and skill both under Mercuries protection, require watchfulness. h Mercurie is the god of Eloquence among the Heathen. Homer. Odyss. 8. v. 267. Ovid. Met. lib. 4. & lib. 2. de arte amandi.

Alector turned
into a cocke.

and wrapt them both within a net hee had before provided for that purpose: but *Mars*, as soone as he was set loose, in a great rage with this *Alector*, turned him into this kinde of bird, with the same furniture which he then had, and instead of an helmet, set such a combe as that upon his head: for this cause are yee Cockes abhorred by *Mars*, as creatures good for nothing; yet, to this day, when you thinke the Sunne is towards rising, you crowe out a great while before to give knowledge of his approaching.

Cocke. Thus the story sayes indeed; *Micyllus*, but I mean another matter: for I was thus transformed into a cock but a little while sithence.

Micyllus. And by what meanes, I pray thee? I would give any thing in the vworld to bee truly informed of that.

Cocke. Didst thou know *Pythagoras*?

Micyllus. Meanest thou the Sophister? that idle fellow that made a rule that men should taste no flesh, nor eat any beanes, the best meate I can feede upon, and as I thinke most wholesome: the same man also commanded his schollers to keepe silence for the space of five whole yeares together.

Cocke. Then know this also, that the same man before hee some other, and came to be *Pythagoras*, was *Euphorbus*.

Micyllus. Thou speakest strangely, *Cocke*; as though he were one of them that could change his shape by enchantments, and doe such like wonders.

Cocke. That very same *Pythagoras* am I; therefore forbeare I pray thee to use hard speeches: for thou art altogether ignorant of his manner of life.

Micyllus. Why this is the greatest wonder of all the rest; my *Cocke* a Philosopher? I pray thee thou sonne of *Mars*, how hapned it that of a man thou art become a

truth of this opinion serry'd that hee could well remember that he himselfe had bene in time past in the Trojan warres: *Euphorbus* the sonne of *Panthus*, who was brother to *Hecuba*, which *Euphorbus* was slaine by *Menelaus*. Ovid. Met. 15. of the rest of his tenet, see his life in *Diog. Laert.*

bird,

bird, and of a *Samian*, a *Tanagrian*: thou canst hardly persuade me it is so, Nay, it is almost incredible; for I have already noted in thee two things, vvhich are contrary to the doctrine of *Pythagoras*.

Cocke. And vvhat are those?

Micyllus. One is, that thou art given to prate and babble; but he, as I remember, enjoyned silence to his scholars for five yeares space. The other is likewise repugnant to his rules; for I, having no other thing to give thee, brought thee beanes to day, as thou knowest; and thou without any scruple, pickst them up: Therefore, either thou lyest and art not *Pythagoras*, or transgressst against thine owne decrees in eating beanes, vvvhich he said was as great a wickednesse, as for a man to devoure his owne fathers head.

Cocke. O *Micyllus*, thou knowest not the cause hereof, nor what is convenient for the life of every creature: I did then eate no beanes, for I was a Philosopher; but now I feed upon them, because it is a diet fit for birds of my kinde. But if you will give me leave, thou shalt heare how of *Pythagoras*, I came to take this shape upon me, and how many kinde of lives I have past, and vvhat benefit I had by every alteration.

Micyllus. Tell me, for the love of God; for thou canst not please me better: so that if it were put to my choice, whether I had rather heare thee discourse of thy life, or see againe that sweet and happy dreame I had even now, I know not to vvvhich part I should encline: so like doe I judge thy speeches to those sweet visions, that I hold thy talke, and my most delectable dreames to bee of equall content.

Cocke. Dost thou yet ponder upon thy dreames, and still revolve in thy minde those idle fantasies, printing that vaine and fruitlesse pleasure, as the Poet saith, in thy memory? *Homer. Odyss. lib. 19.*

Micyllus. Nay, know this *Cocke*, that I will never forget that vision vvvhilst I have a day to live: such a hony sweetnes

k *Acily of Bæ-*
otia, *Pausan.* in
Bæot. in which
Lucian places
the scene of this
Dialogue, be-
cause it was ve-
ry famous in
former times
for cockes of the
game. *Plin. lib.*
10. cap. 21.
He closely taxes
the vaine opini-
ons of *Pythagor-*
as, and shewes
how in some
things hee is re-
pugnant to him-
selfe.

sweetnes did that dreame vwhen it departed, leave in mine eyes, that I could not open mine eye liddes, but they would straight fall to sleepe againe: and even as a fether stirred in ones eare, such a tickling did that vision make in me.

Cocke. O the great love that dreames haue to thee, if it be as thou sayest: whereas they being winged (as some say) and having not commission to tarry with a man longer then sleepe, would for thy sake passe their bounds, and infix their sweetnes and force, even within thy waking eyes: I would gladly therefore heare what it was that did so delight thee.

Micyllus. And I am as ready to tell thee, for the very remembrance and talke of it, doth exceedingly content me: but when wilt thou, *Pythagoras*, tell me of thy sundry transformations.

Cocke. As soone, *Micyllus*, as thou shalt make an end of thy dreame, and wipe away that hony from thine eyes: yet tell mee this one thing first, for my learning: came thy dreame flying unto thee through gates of Iuorie, or of horne?

Micyllus. Neither, *Pythagoras*.

Cocke. Why *Homer* makes mention onely of these two passages?

Micyllus. A pinne for that foolish Poet, vvho never knew what dreames were; yet, it may bee that poore common dreames come through such gates, such as hee himselte saw, and that was nothing at all, for he was blinde: but my sweetest dreame came flying to me through a gate of gold, being gold it selfe, and compassed on every side with gold; bringing abundance of gold with it.

Cocke. Good *Midas* talke not so much of thy gold: thy

Virgil. Aeneid
lib. 4.

Par levibus vē-
tis volucrique
simillima fom-
no: & Tibullus
Eleg. 2.

Pólitque venit
tacitus fulvis
circudatus alis
fomnus, &c.
m Odyss. l. 19.

v. 562. True
dreames come
through the
gates of horne,
of false through
those of Iuorie.
Virgilimitates

this of *Homer*
in *Aeneid*, l. 6.
Sunt geminae
somni portae,
quarum altera
fertur Cor-
nea, &c.

He likens *Mi-
cyllus* for his
desire of gold, to
Midas the Phry-
gian king, vvho
having enter-
tained *Bacchus*,
& being by him

promised vvhatsoever he would aske, desired that vvhatsoever he toucht might become gold: which being granted him so, that his very meate and drinke was turned into gold, hunger and necessity compelled him to repent the vanity of his wish. o *Herodotus* and *Plutarch* say that his right name was *Melesigenes* so called from the river neare unto which he was borne: but afterwards called *Homer* by the *Cumaeans* vvho call a blinde man *Evmev*.

dreame

dreame and his wish being alike in all respects; for thou likewise imaginest thou hadst whole mines of gold.

Micyllus. Abundance of gold I saw, *Pythagoras*, abundance: O thou wouldst not thinke how it did glister and shine most gloriously; I pray thee put me in remembrance, (if thou knowest it) what *Pindarus* speaketh in the commendation of it, where he saith, that water is the best thing, yet prayseth gold above all, uttering the commendation thereof in the very beginning of the principall of all his sonets.

Cocke. Are these the verses thou meanest?

Water is a goodly thing,

But gold is farre more bright

Then any riches else beside,

And gives a fairer light

Then doth the cleare and flaming fire,

Within the darke some night.

Micyllus. The very same: and I verily thinke *Pindarus* had sometime seene my dreame, because he so commended gold: vvherefore, O thou most prudent Cocke that ever I knew, hearken a little unto me, and thou shalt know what my dreame was: yesterday, if thou remember, thou hadst not thy dinner; for the rich *Eucrates* meeting mee in the market place, bad me goe and bath my selfe, and when it was dinner time, come and feast with him.

Cocke. I remember it very well, by the same token that I fasted all day, and thou camest drunken home at night, and didst then bring me those five beanes; a poore pittance, God knowes, for a cocke of the game, that had tryed ma-steries publikely in the *Olympian* sports.

Micyllus. When I was come from the feast, and had given thee those beanes, I went straight to bed, and then (as *Homer* saith) a heavenly dreame indeed came to me in the dead time of the night.

Cocke. First *Micyllus*, tell me what was done at *Eucrates* house at the feast, what kinde of banquet it was, and what hapned therein: for it will be as good as another meal to thee,

Pind. Olymp.
Od. 1. v. 1.

Pindarus is much in the commendation of gold, as in l. 3, and other places, in so much that some have given him the name of *Philopogus*, a lover of money.

It was the custome in ancient times for man to bathe and annoynt themselves with oyle before they went to a feast or sacrifice, as wee may see in *Homer*. *Iliad*. 10. v. 577. speaking of *Ulysses* and *Diomedes*.

Pythagoras was well skill'd and practis'd in the *Olympicke* exercises *Diog. Laert.*

* *Iliad*. 2. v. 56.

thee, to enter, as it were, into a second dreame of what thou hadst then, and to chew in thy memorie the good cheare thou hadst eaten before.

The description of his invitation and dinner with Eucrates, which was the occasion of his dreame.
Micyllus. I thought the report of that vould haue beene troublesome to thee: but because thou of thy selfe desirest to heare it, thou shalt haue it: I never in my life, O *Pythagoras*, did feast at any rich mans table before; and yesterday by good fortune I met with *Eucrates*, and saluting him, as I use to doe, by the name of Lord, passed by him, because I thought it would bee a disparagement to him to bee seene talking with one in a thread-bare cloake. But hee calling me to him, said; *Micyllus*, I celebrate this day my daughters birth, and haue bidden many of my friends: but one of them, saith he, is sicke and unable to dine with mee; doe thou therefore, when thou hast bathed, come in his turne, unlesse he which is bidden, say he will come himselfe, for I am in doubt of it: vvhhen I heard this, I made low curtesie and went my way, powring out many prayers to all the gods in heaven, and beseeching them to send either the quotidian ague, or the pleurisie, or the gout to that sicke man, whose substitute I was appointed to bee at the feast: and I thought it a whole yeare, till the time of bathing came; still watching how the shadow of the diall went forwards, and when it would be time to vvashe: at the last, when the houre was come, I plunged in with as much speed as I could, and departed, trimming up my selfe handsomely, and turned my cloake the best side outwards: when I came, I found many at his gates, and amongst them, that sicke man, whose turne I was to take at dinner: and very sicke hee was indeed, for he groaned very pittifully, and coughed, and vomited from the bottome of his stomacke filth, which hee could hardly get up; his countenance vvas pale, and his body swolne: he was about threescore yeares of age. They said, that hee was one of these Philosophers, which now adayes teach men so many foolish toyes. Hee had a monstrous long beard, which stood in great need of a barber: but when *Alcibiades* the Physitian blamed him for

for comming abroad in that case, hee answered; dutie must not bee neglected, especially by a Philosopher, though a thousand diseases stood to resist me, for then might *Eucrates* well thinke, we contemned him: nay, said I, hee would rather commend you, if you would die at your house, and not breath out life and fleame together in the midst of the banquet at his table: but he was so stout, that he made as if hee understood not how I came over him. Presently, as soone as hee had washed, came *Eucrates*, and seeing there *Thesmoopolis*, for so was that Philosopher named, said: this is well done, master, that you are some your selfe, I wish you take no harme by it: but you should haue feared never the worse, for though you had beene absent, yet would I haue sent you all things needfull. And when he had said so to him, he went in, giving his hand to the sicke man, vvhich vvas held up by the servants: then did I make my selfe ready to be gone: but *Eucrates*, turning him about, and musing a little to himselfe; at the last, seeing me looke so heavily on the matter, said, come thou in too, *Micyllus*, and dine vwith us: for I vwill cause my sonne to cate with his mother in the chamber, that thou mayst haue roome at the table. Then, like a foole, went I in, gaping about me: almost like a wolfe, I vvas so ashamed, because I thought it long of mee, that *Eucrates* sonne should loose his place at the feast. When the time was come that wee should sit downe, first they tooke up *Thesmoopolis* to place him; but with much adoe, God knowes: five tall young men vwere about him at the least, which did bolster him up with pillows on either side, to make him sit upright, and be upheld by them, as much as was possible. And when no man else could endure to sit neare him, they appointed mee to be his camerade at the table. Then went we to dinner, *Pythagoras*, vvhether we had great cheare, and great store of dainties: all the meate was served in gold and silver plate; our drinking cups were all of gold, and proper serving men were appointed to attend upon us: vve had our Musicians, our gesters, and all kinde of mirth to passe away the time withall.

The Philoso-
phers absurde
behaviour.

withall: Onely one thing troubled me, and that was *Thes-*
mopolis, who angered me at the heart to heare him discourse
of vertue, and teaching mee, how two negatives make an
affirmative; and how that when it is day, it is not night:
sometimes he said I had hornes, with such like fond talke,
making a long Philosophicall discourte to him that answer-
ed never a word; so that he marde all our mirth: for nei-
ther the Musicians that played on instruments, nor the sin-
gers could be heard for him: thus was our banquet.

Cocke. And no great feast to thee *Micyllus*, to be match't
at the table with such a doting old man.

The Coblers
dreame.

Micyllus. Now heare my dreame: I know not how, but
me thought that *Eucrates* being childlesse, and like to die,
sent for me, and in his Will made me heire of all hee pos-
sessed, and within a short space deceased. Then I entring in-
to his house, measured up the gold and silver by vvhole
loades, vvhich flowed upon mee, like the streames of a
running river: and all his other goods, as apparell, tables,
vessels, and servants were all indeed mine owne. Then was
I carryed in a chariot drawne vvvith vvwhite horses, wherein
I sate, revered and regarded of all that saw me: many
vvvent before me, many rode about me, and more followed
me. And I having his gorgeous apparrell on my backe, and
great rings as many as would serve sixteene fingers, com-
manded a sumptuous feast to bee prepared: vvhereunto I
might invite my friends. They, as it is in dreames, were
sone come to me, my meate was prepared, the drinke set
ready in a place by it selfe: I being busied herein, and taking
a golden cup in my hand to drink a health to all my friends,
the broath being now set on the table, in an evill houre thou
beganst to fall a crowing, thou troubledst our feast, over-
turned the tables, scattered abroad those riches, and brought
them all to nothing: and dost thou thinke I complaine of
thee without a cause, whereas I would gladly have seene
that sweet vision three whole nights together?

Cocke. Dost thou so doate upon gold and riches, *Micyl-*
lus, that thou delightest only in them: and thinkest thou

it

it a happy thing to have a great deale of money?

Micyllus. I am not the orely man, *Pythagoras*, of that
opinion, but even thou thy selfe, when thou wast! *Euphor-*
bis, hadst thy haire curled with silver and gold wiew, when Homer. Iliad.
lib. 17. v. 50.
speaking of Eu-
phorus flame
by Menelaus.
thou vvventest to fight against the *Gracians*; and in battaile
I should thinke it better to bee vvell furnished vvith iron
then with gold: yet thou in thy greatest perill, tookest
pleasure to have thy haire platted therewith: which made Δέπμων δ' πρ-
σών, ἀγβήσε
τδ' ἔσ' αὐτῷ.

Homer say, thou hadst haire like the *Graces*; because it was
bound together with gold and silver: and no doubt it must
needes shew the braver, for gold platted in haire vvill
make it have a glorious lustre: therefore vvhen thou wast
the sonne of *Panthus*, thou seemedst to be delighted vvith
gold: yea, the father of all gods and men, even *Jupiter*
himselfe, the sonne of *Saturne* and *Rhea*, vvhen hee vvvas
in loue with that *Argolian* maide, knowing no more lovely
thing vvhereinto hee might convert himselfe, or vvinne
the favour of *Acrisius* guard; became, as thou hast heard,
gold: and entring in through the rooffe of the house, ob-
tained his loue. And to vvhat end should I use further
speeches in the prayse thereof? how many benefits doth
gold bring vvith it? for vvho so is furnisht therewith, is
made both beautifull, wise, and valiant: it is accompani-
ed vvith credit and honour of base and meane persons, it
maketh in short space famous and honourable: for I am
sure thou knowest my neighbour *Simon*, a cobbler as I am,
vvho supped vvith mee not long agoe, and put two peeces
of pudding in the pot, vvhen I sodde pease at the feastes of
Saturne. Wish noyse, his
clattring armes
his corps did
quell,
And blood his
Grace-like tref-
ses did besmeare
Which vvith
pure gold and
silver platted
were.

Cocke. I knew him vvell, hee is a short fellow vvith a
hooked nose: hee stole away our earthen pipkin under his
Danaë, vid. the
Necromantie.
Omnis enim
res virtus, fama
deus, divina
humanaque
pulchris
Divitiis parent,
quas qui con-
struxerit, ille

Clarus erit, fortis, justus, sapiens etiam & rex. Horat. serm. lib. 2. sat. 3. Saturnalia,
it was a great and joyfull feast amongst the Romans, celebrated in the month of Decem-
ber: friends sending gifts and invitations unto each other, and during this feast, every one
was allowed a freedome and liberty of speech vvithout being lyable to any exception:
vvhence some authors have intitled part of their vvritings by this name, as Macrobius
and others.

cloake when he had supped, which was all the household-stuffe we had: I saw him doe it, *Micyllus*.

Micyllus. And yet the knave forswore it vvhhen I charged him with it: but why didst thou not then give me warning, and crowe as loud as thou couldst vvhhen thou sawest us so spoyled of our goods, and robbed?

Cocke. I chackled apace, and that was all that I could do: but vvhhat of him? me thinkes thou art about to say somewhat of him.

Micyllus. This *Simon* had a couden that vvas an exceeding rich man; his name vvas *Drinylus*: he as long as hee lived, would not bestow one halfe-penny on this *Simon*. And no marvell, for he could never finde in his heart to bestow any thing upon himselfe. But vvhhen he dyed, all his goods by the law came to this *Simon*: so that hee that vvas wont to goe in a bare patcht cloake, and glad to lick the dishes, is now cloathed in purple and violet, hath servants,

chariots, golden drinking vessels, and tables of Ivorie: and so revered by all men, that he will not so much as looke on me; for I hapning by chance to see him not long agoe,

came to him and saluted him; saying, *Simon*, God save you: but hee being offended hereat, said to his servants; bid this beggar not clip my name: I am not *Simon*, but *Simonides*.

And vvhich is most to bee noted, vvomen doe now fall in love with him; and to some of them hee makes the matter daintie, and regards them not: to others he is favourable, and doth grant them his loue: and they that are forsaken,

seeme so much affectioned, that they threaten to kill themselves. Thou seest then how many good things gold is the cause of, so that it altereth the very shape of a man; making the uncomely looke handsome and lovely, like the *Poeticall Cestum*: thou hast heard what the Poet saith, O gold, thou art the sweetest and the welcomest possession. And againe, it is the gold that hath the dominion amongst all men: but, good cocke, why dost thou laugh so now?

Cocke. To see how ignorance hath deceived thee; *Micyllus*, as most men are, in these rich men: for be it knowne

unto

unto thee, that they liue a farre more miserable and wretched life then poore men doe: I speake by experience, that have beene both rich and poore oftentimes, and have tryed all sorts of life, and so shalt thou doe shortly as well as I.

Micyllus. Indeed the time now seruerth well for thee to tell me of thy transformations, and what things thou knowest were done in every one of those lives.

Cocke. Heare me, and I will tell thee: but this one thing I will make known unto thee to begin withall, that I never yet saw a more happy life then thou ledest. *The meane estate the better.*

Micyllus. Then I, Cocke? such a life God send thee: thou makest mee fret to heare thee: yet tell mee all, beginning from the time thou wast *Euphorbus*, untill thou wast changed into *Pythagoras*; and from thence in order till thou becamest a Cocke: for I perswade my selfe, thou must needes see and indure many contrarieties, being turned into so many diuerse shapes.

Cocke. * From the first time that my soule came flying from *Apollo*, and on the earth inclosed in mans body, it would be too long to tell thee what misery it indured: and further, it is neither lawfull for me to speake it, nor for thee to heare of such matters: but at the last I became *Euphorbus*. ** Pythagoras begins to relate his severall transmutations. * Micyllus his digression.*

Micyllus. * And I pray thee hartily, before thou proceed in the discourse of thine own life, that thou wouldst tell me whether I had ever any other shape, or not. *v These Indians an emmet are some of the biggest of a dogge, some of a wolfe, of wonderfull swiftness, lying in holes under ground amongst the sands of gold, as our emmets doe in any hills. Herodotus lib. 3.*

Cocke. Yes indeed hadst thou.

Micyllus. And canst thou tell mee what creature I vvas? I would very faine know that.

Cocke. Thou wast an *Indian Emmet*, one of them that digge up gold out of the earth. ** Cleombrotus the Ambrociot having read in Plato of the immortality of the soule, throw himselfe downe from a high place, and so died.*

Micyllus. And what a rogue was I, that I could not provide some of those scrappes for my selfe to live upon now? but I pray thee what shall I bee after I am gone out of this life? I do not think but thou canst tell me that too: & if it be so, that I shall hereafter bee in any good estate, I vvil goe straight and hang my selfe upon the beame thou sittest on.

Cocke.

Asperius nihil est humili, cum surgit in altum. *Claud.*

Who was a famous Lyrike Poet. Pausan. u The girdle of Venus, which was of that force and efficacie, that whosoever wore it, it made her seeme most amiable and beautiful: and therefore Juno being so lie with Jupiter, borrowed this girdle of Venus. Iliad. 14. v. 219. Euripid.

Cocke. That thou canst know by no meanes: but I, when I was *Euphorbus*, (for thither will I turne my tale againe) was a souldier at *Troy*, and slaine by *Menelaus*: afterwards in time, I came to bee *Pythagoras*; but all the interim, my soule was carryed about without any body to dwell in, untill at the last, my father *Mnesarchus* framed an habitation for me.

As hee brought before, Homer against Pythagoras, so now hee brings Pythagoras against Homer. **Micyllus.** I pray thee, livedst thou all that time without meate or drinke?

Cocke. Why not, *Micyllus*? for those things are convenient for the body onely.

Micyllus. Then tell me first what was done at *Troy*, were all things acted as *Homer* reported them to be?

Cocke. How could he, *Micyllus*, know the truth of what was done there? for in the time of those warres, he was a camell in *Bactria*: I, for my part, in these matters can informe thee how much he overshot himselfe: for neither was *Ajax* so mighty, nor *Helen* so faire as he would

have them to be: onely, I remember shee had a long white necke, whereby may be judged, shee had a swanne to her father: but her other beauty, it was worne with age, for she was almost as old as *Hecuba*. For first *Theseus* tooke her away with him, and kept her in *Aphidna*: and he lived in the time of *Hercules*. Now *Hercules* destroyed *Troy* before, in our fathers time which then lived: whereby wee may conjecture of her age. These things, when I was very young, my father *Pantus* was wont to discourse of unto me, who said that he had seene *Hercules*.

Micyllus. But was *Achilles* so worthy a man as the

as hee brought before, Homer against Pythagoras, so now hee brings Pythagoras against Homer. *A province of Scythia.* *z. Pausanias in his Articks says as hee is informed by one Micellus, that the round bones of the knee, (which wee commonly call the panne) of Telamon Ajax was as big as the greatest coite wherewith those that strove in the five exercises of Greece, and therefore called Pentastis, did play: from whence may be gathered the proportion of his whole body.* *a He alludes here to the fable, which sayes that Jupiter in the likeness of a Swanne lay with Leda, and shee brought forth an egge, of which were borne Castor, Pollux, and Helena.* *b The wife of Priamus, mother to Hector and Paris.* *c At which time she could not in any likelihood be lesse then 15.* *Now Hercules destroyed Troy 31. yeares before the last besieging of it, to which if we adde the other ten yeares of the siege, beside the time betweene her carrying away by Theseus, and the destruction of Troy by Hercules, it will amount to 56. yeares, so that by this computation she could not be much younger then Hecuba.*

speech

speech is? or is that also a fable?

Cocke. I never met him in the field, *Micyllus*, neither can I so perfectly describe the *Gracians* unto thee, because they were our enemies: but I easily flew his friend *Patroclus*, for I thrust him through with a speare.

Micyllus. But with farre more ease did *Menelaus* kill thee, and that soone after; but enough of these matters: tell me now somewhat concerning *Pythagoras*.

Cocke. Without doubt, *Micyllus*, I was a subtile fellow, (for I will tell thee the truth plainly) & not unlearned, nor ignorant of the most commendable arts: for I went into *Egypt*, to bee instructed in wisdom by their Prophets, where I secretly learned the bookes of *Orus*, & *Isis*: from thence I sayled into *Italy*, and delivered such doctrine to the *Gracians* that dwelt there, that they honoured mee as a God.

Micyllus. I have heard no lesse my selfe: thou also taughtest that men when they were dead should revive againe, and shewedst unto them a knuckle bone of gold: but what came in thy head, so straightly to forbid the eating of flesh and beanes?

Cocke. Aske me not that question, good *Micyllus*, I pray thee.

Micyllus. Why so?

Cocke. Because I am ashamed to tell the true cause thereof.

Micyllus. Be not abashed to tell it mee that am thy fellow and friend: for I will now no longer account my selfe thy master.

a Hee fastly beareth the killing of Patroclus, who was wounded by Euphorbus, but slaine by Hector. Iliad. 16.v. 826. *e Diverse of the ancient Philosophers, travelled into Egypt, and Chaldaea, because in former times learning flourished in those parts.* *f Orus, or Horus was the son of Isis, and Osiris: these three were the first that instructed the Egyptians in the knowledge of letters: and therefore honoured by them as gods: they likewise invented the way of writing in Hieroglyphicks, expressing what they meant by the shapes and figures of living things, &c. In which kinde of writing, all their secret and mysterious knowledge was recorded, which they so highly revered, that they thought it irreligious, so prophane it with a common character.* *g How Pythagoras set up schoole in Italy, and by what precepts and ceremonies his schollers were distinguished from other sects, see Diog. Laert. in his life, Gellius, Justine, Livie, lib. 1.* *h It is said that the naked hippe of Pythagoras being discovered, seemed to be of pure gold: Hermippus of Pythagoras in Laertius.*

Cocke.

Cocke. O *Micyllus*, it was no point of sound vvifedome that mov'd me to it: but when I considered, that if I should prescribe any common forme of doctrine that was agreeable to other mens rules, few would bee drawne to follow it, because it was not strange: I thought that how much the more contrary my doctrine was to other mens, so much the more rare it would appeare: and this was the cause that I devised those new rules, that diverse men having diverse opinions of them, might all of them remaine doubtfull and uncertaine of the meaning, as they did in those darke and double intending oracles.

Things that are new & strange are alwayes most admired.

Certaine cities of Italie, amongst whom Pythagoras lived.

Micyllus. Seest thou? thou hast partly made a foole of me, as well as thou didst of those *Cratonians*, *Metapontians*, *Tarentines*, and such like simple fellowes which followed thy precepts, and walked in those erring steppes which thou leavest for them to tread in: but when thou didst put off *Pythagoras*, vvith vvhat body vvast thou then inclosed?

Cocke. I then came to bee *Aspasia*, that famous strumpet of *Miletus*.

Micyllus. I am ashamed to heare: Why *Pythagoras*, amongst all other beasts, wast thou also a vvoman? the time hath beene then, gentle *Cocke*, that thou vvast an Henne, and laiddst an egge, vvhen thou vvast *Aspasia* and got with child by *Pericles*: then didst thou card and spinne, and doe all other worke as vvomen ought to doe.

Cocke. All this did I; and not I only, but before me both *Tiresias*, and *Caneus* the sonne of *Elates* were both men and vvomen: therefore if thou deride mee for that, thou scornest them as much.

Micyllus. And which was the merryer life of the two? vvhen thou vvast a man, or vvhen thou wast got with child by *Pericles*.

Cocke. Doeest thou not know how dangerous a question this is, and what punishment *Tiresias* himselfe had for as-
soyling it?

Micyllus.

Micyllus. Well, though thou resolve it not, "yet hath *Euripides*, in my judgement sufficiently determined this doubt: who saith, hee had rather beare a sheild in battaile three times, then beare a child once.

Cocke. When thou art in childbed, *Micyllus*, I will then put thee in minde of this question: for thou likewise shalt oftentimes become a vvoman in the circuit and compasse of thy lives.

Micyllus. Is it not a death to thee, *Cocke*, to thinke all men are *Milesians*, or *Samians*? For it is said, that thou, being *Pythagoras*, and of rare beauty, wast many times *Aspasia* to the tyrant: but after *Aspasia* who wast thou then, a man, or againe a vvoman?

Cocke. I vvast *Crates* the *Cynicke*.

Micyllus. Mighty gods, what a transmutation was that from a vvhore to a Philosopher?

Cocke. And then a King, and then a beggar; and shortly after a Duke: then a horse, and a cowe, and a frogge, and a thousand things else: for it would be long to rehearse them all. Lastly, I have beene a *Cocke* oftentimes, for I delighted in that life, and served many, * both kings, poore men, and rich men, and now am come to be thy *Cocke*, where I dayly laugh to heare thee complaine and grudge at thy poverty, and thinke so well of rich men, whereas thou art ignorant of all those evils which accompany them: for if thou didst know the many cares wherewith they are oppressed, thou wouldst laugh at thy selfe, for ever thinking a rich man to be happy.

Micyllus. Wherefore, O *Pythagoras*, or whatsoever thou wouldst be called (for I would be loath to offend thee with calling thee sometimes one name, and sometimes another.)

Cocke. It makes no matter whether thou call mee *Enphorbus*, or *Pythagoras*, or *Aspasia*, or *Crates*, for I am all these: yet thou shalt doe best to call me as thou seest me,

p A Thebane Philosopher, scholler to Diogenes. * He returnes to the former discourse concerning riches and poverty.

Cocke.

Cocke, and thinke it no reproach unto me to be called as a poore bird, for I have the lives of many within me.

Micyllus. Then, Cocke, forasmuch as thou hast made tryall almost of all kind of lives, and knewest them all, tell me in good sadnesse, how rich men, and how poore men live, that I may know whether it be true as thou sayest, that we are more happy then the rich.

The inconveniences that attend rich men, and on the contrary, the freedom of the poorer sort in time of warre.

Cocke. Marke then, *Micyllus*, and consider well of it: for thou art not troubled with any rumours of wars, when newes comes that the enemies are in the countrey: then hast thou no care, neither of the spoyling of thy lands, nor breaking downe of thy parkes, nor the vvaisting of thy vines: but as soone as thou hearest the trumpet sound, thou lookest about thee, vvhither to turne thy selfe for thy safety, and where to be out of perill: but those rich men, what care are they in with all their retinewe? they grieve to see from the walles their substance and goods destroyed in the fields: and if any thing bee to be brought to the Citie, they are called to doe it: or if a sallie must bee made against the enemy, they are sure to be formost in perill, alwayes appointed for Captaines and leaders in the battaile, but thou vvith a strong pike in thy hand, standest vvell prepared for thy defence, and ready to take part of the Captaines feast, vvhen hee sacrificeth to the Gods after victory. Againe, in the time of peace, thou, as one of the comnaltie, goest to the publike meetings in the judgement place, where thou raignest as king over these rich men: for they stand in feare and doubt of thee, and glad to get thy favour with gifts, labouring to make publike bathes, playes and pageants to please thee withall, and thou viewest and examinest them as exactly as if thou were a lord; sometimes thou vvilt not so much as speake to them: and, if it please thee, thou mayst either drive them away with stones, or confiscate their goods. Thou neither fearest the crafty Lawyer should beguile thee, nor the theefe steale away thy gold, by clyming over thy walles, or breaking up the house: neither art thou troubled vvith any reckonings,

Their happines above the rich in the time of peace.

Especially vvhen there is a popular government. Whereof wee may find many examples, both amongst the Romans and Græcians; but chiefly vvhist the commonwealth was governed by the people.

The power of the common people vvhen they beare the sway.

reckonings, nor demanding debts, nor beating evill servants, nor in care for thine accounts: but vvhen thou hast cobbled a shooe, hast seaven halfe-pence for thy labour: and rising from thy vvorke at sunne set, (at vvwhich time thou mayst bathe thy selfe, if it please thee) thou buyest thee some fishes, or herrings, or a few heads of garlike, vvherewith thou makest merry, singing for the most part all the day long, and practising Philosophie in thy sweet poverty: this makes thee strong and healthfull in body, and able to abide the cold: for labour hardneth thee to vvithstand courageously those things vvwhich other men thinke indurable, and none of these hurtfull diseases can lay hold on thee: for if thou be at any time touched vvith a grudging of an ague, thou sufferest it not to tarry long vvith thee, but shakest it off speedily, and drivest it away even vvith very hunger, so that it soone departs as if it were in feare to stay vvith thee, vvhen it seeth thee drinke cold water so heartily, and not abide the dayly cures of the Physitians: but those miserable men, how many evils doth their ill diet bring upon them? as gouts, vomitings, impostures of the lungs, and dropsies: for these bee, as it were, the children of delicate and vvell furnished feasts. Therefore those men, vvwhich like *Icarus*, still soare to get aloft, and seeke to approach the sunne, not remembring that their vvings are fastned vvith waxe, many times have a grievous fall even headlong into the midst of the sea, but as many as vvith *Dadalu*, climbe not into the skies, nor set their mindes on high places, but flecke neare the ground, that their vvings may sometimes bee moistened vvith salt water, those men for the most part flie in safety.

Micyllus. Thou meanest orderly and discreet men.

Cocke. For the others, thou knowest what shamesfull wrackes and falls they have beene subject to. As *Croesus*, who had his plumes pluckt by the *Persians*, and by them laughed to scorne, vvhen he was cast on the pile of vvood ready to be burnt: likewise *Dionysius*, being deposed from his

The benefit of a labouring life, and hard diet.

The diseases & evils that proceed from richnessesse.

Icaromenipp. c. 9. The rich Lydian king, overcome by Cyrus the Persian, being ready to be burnt, at his earnest prayer to Apollo, the fire was quenched vvith a great power of raine, and so was saved. Herodot. lib. 1.

The younger tyrant of Sicilie.

kingdome, taught a grammar schoole in *Corinth*, and after so pompous a raigne, was forced to teach children to read for his living.

Micyllus. But tell me Cock of thine owne life, when thou raigest, (for thou also, as thou sayest, hast bin a king) what experience thou hast of a kings life. I thinke thou vvaist then filled vwith all kinde of felicitie, because thou didst possesse that vvhich was the head and spring of all pleasures.

Cocke. Good *Micyllus*, give me no cause to remember it: I vvas then so miserable a vvretch, that I tremble to heare of it: indeed as thou sayest, to those that beheld mee outwardly, I was thought to be happy and fortunate, but within me, I had infinite millions of miseries dwelling and abiding.

Micyllus. And what were those? for it is strange it should be so, neither can I beleewe it.

Cocke. I raigned, *Micyllus*, over no small region; which flowed with plenty of all kinde of fruits: and for multitude of inhabitants, and beauty of cities, to be accounted amongst the most flourishing kingdomes: many navigable rivers ranne through it, the sea yeelding many commodious havens, and stations for shippes: I had a huge army of souldiers, horsemen in great number, and pikemen infinite, a strong navy, coine innumerable, plenty of gold plate, and all other things belonging to the pompe of a kingdome in great abundance. When I went abroad, many honoured and revered me, as if they had seene a deitie: they would runne one over another to have a sight of me, and climbe up the house tops, thinking it a great matter to haue a full view of the chariot, the purple roabe, the diadem, of those that went before, and those that followed: but I alone, knowing how many things did trouble and disquiet mee, could not but condemne them of follie, and bewayle mine owne misery. For I compared my selfe to such gallant Images and Coloffus, as *Phidias*, *Myron*, and *Praxiteles* haue carved, for they in outward shew resemble the shapes of

Jupiter,

The unhappie
condition and
estate of Ty-
rants.

Three famous
Carvers.
The resem-
blance of a Ty-
rannie.

Jupiter, or *Neptune*, brave and comely in countenance, all wrought over with gold and pearle; having either the thunder or lightning, or the three forked mace in his right hand. But if thou sloop down to see what is within them, then thou shalt discerne the barres, the wedges, the nayles wherewith the whole body is fastned and buckled together: the pieces of wood, the pinnes,, the pitch, the mortar, and such like filth wherewith it is filled within: beside the multitude of flyes and spiders that have their dwelling there: such a thing is a kingdome.

Micyllus. Now compare the mortar, barres, and wedges, to the inner part of a kingdome, and shew what likeness the filth of the one hath to the other; (if there bee any) as thou hast likened that which is seen, carryed abroad, ruling over so many men, and worshipped so devoutly, to the wonderfull Image of *Coloffus*; for indeed either of them have a seemely outside: tell me therefore now, what resemblance there is betweene the one and the other for their inward parts.

Cock. *What should I rehearse unto you, *Micyllus*, their feares, griefes, and suspicions; the hatred and conspiracies of those that are nearest to them, their short and unsound sleepes; their fearefull dreames, their variable thoughts, and ever evill hopes, their troubles and vexations, their collections of money, and judgment of controversies, their militarie affaires, and warlike expeditions, their edicts and proclamations, their leagues and treaties, their reckonings and accounts, which suffer them not once to enjoy a quiet dreame, but they are compel'd alone to have an eye in all things, & a thousand businesses to trouble them. Great *Agamemnon*, the son of *Atreus*, could not enjoy a quiet nights rest for the cares that occupied his head, no not when all the *Gracians* else were asleepe: what a grieve was it to the *Lydian* king to have his sonne dumbe? how did

him, at which his sonne that was dumbe before, suddenly cryed out, doe not kill *Cræsus*. Herodot. lib. 1. A Persian Captaine that tooke part with *Cyrus*, against his brother *Alexerxes*, Plutarch.

*Their troubles
and vexations.

Iliad. 10. v. 1.

/ *Cræsus* sending to the oracle at Delphos

to know something concerning his sonne

that was dumbe

was answered

that he had no

great reason to

desire that his

sonne should

speake, for that

day in which he

should first hear

it, would be the

most unfortunate

to him

that ever he

saw, which fell

out according-

ly, for *Sardis*

his regall Citie

being taken by

Cyrus: a com-
mon souldier of
the Persians

meeting with
Cræsus and his
sonne, not know-
ing him to be
the king, was
about to kill

shus

¶ Dionysius the younger.

¶ Some of the chiefe captaines of Alexander the great, who sharing his dominions amongst them after his death, fell at length to deadly hatred, and bloody warres with one another.

Necrom. 10.

¶ A sturdy thief slaine by Theseus king of Athens, hee is feigned by the poets continually to roule a great stone in hell.

¶ King of the Mylians.

This similitude is often used by Lucian.

thus vexed the Persian Artaxerxes, when hee mustred soldiers against him, to serve his brother Cyrus? another was offended at Dion, because hee used but private speeches with the Syracusians: another was troubled to heare but Parmenio prayed: Perdicas envied Ptolome, and Ptolome, Seleucus: but if there be but some speech of a rebellion, Lord, what feare are they in then, if they see any three or foure of their guard talking together. But the greatest misery of all is, that they alwayes suspect those most, that are their greatest friends, still looking for mischief at their hands. One is poysoned by his owne child; and he againe used in the same sort by his friend: and hee too perhaps within a short time, served with the same sawce by another.

Micyllus. Fie upon them; what horrible things are these, Cocke? I see now, it is a farre safer kinde of life for me, to labour at cobling shoes, then to drinke out of a golden cup, poyson and venome mixt with the wine. The greatest danger I am in, is least my paring knife should runne awry in cutting my leather; and so hurt some of my fingers. But those men make deadly banquets one for another, dayly inuring themselves to infinite villanies: but when they are once fallen, then they rightly resemble, in my opinion these players of Tragedies: amongst whom, a man may see many that for a time beare the persons of Ce-

crops, Sisyphus, or Telephus, having crownes on their heads, swords with Ivoric hilts, glistering haire, & cloakes embrodered with gold: but if (as it chanceth sometimes) any of them be beaten and throwne downe upon the stage, then is he a laughing stocke to all that see him, when his vizard and his crowne shall bee torne in peeces; the bloud running downe from his broken pate, and his neather parts turned up; shewing his patcht and beggerly cloathes, with his buskins ill favouredly buckled upon his legges, and far unmeete for his feete. Seest thou, good Cocke, what a similitude thou hast taught me to make? for when thou wast a king, thy estate was like unto this: but when thou be-

camest

camest a horse, or a dogge, or a fish, or frogge, how couldst thou away with this kinde of life?

Cocke. Thou movest a question that would aske long speeches, and not to this present purpose: but the summe of all is this: I could finde no life to be so full of trouble as the life of man, if it be considered onely according to the naturall inclination and uses thereof: for thou canst not finde either an horse to be an usurer, or a frogge a back-biter, or a crow a sophister, or a gnat voluptuous, or a cocke lascivious, and so of all the rest: for those vices which yee are daily subject unto, thou canst not perceive in them.

Micyllus. Herein thou sayest true indeed Cocke, neither will I for my part be ashamed to tell thee vvhhat cares I have indured: for never could I yet put out of my minde, the desires I had from my youth to become rich, but even in my dreames I have gold often presented unto mine eies: and chiefly this knave Simon doth anger mee at the heart, to see him live in such wealth.

Cocke. I will soone ease thee of that griefe, Micyllus, and therefore rise up now whilst it is night and follow mee: I will bring thee to Simon himselfe, and to the houses of other rich men, that thou mayest see vvhhat ~~case~~ they are in.

Micyllus. How canst thou do it? for their gates are now shut: and wouldst thou have mee breake thorough their walls?

Cocke. No Micyllus, but Mercurie, to whom I am consecrate, hath given a certaine propertie to the longest feather of my taile, that which is so weake, that it bends downewards.

Micyllus. But thou hast two such feathers:

Cocke. Then it is that on the right side; for whomsoever I shall suffer to take it, as oft as I will, hee may open therewith any doore, and see any in the house, and not be seene himselfe.

L

Micyllus.

¶ Certaine creatures have been thought by the ancients to appertaine peculiarly unto each of the gods, and therefore consecrated to them, as the Eagle to Iupiter, the Peacocke to Iuno, the Grasshopper to the Muses, & the Cocke to Mercurie. Why see above.

Micyllus. I thinke, Cocke, thou goest about to cheate me now with some trickes of legerdemaine: for if thou suffer mee once to have it, thou shalt soone see all *Simons* goods in my house, for I will bring them away as fast as I can, and make him againe halt of his old sore, and glad to set on patches to get himselfe drinke.

Cocke. That thou mayst not, for *Mercurie* hath commanded me, that if he which hath the feather goe about any such matter, I should presently crowe out and make him taken.

The poets feigne Mercurie to be the patron and protectour of thieves. *Micyllus.* That's very unlike, as if *Mercurie* being so cunning a theefe himselfe, would mislike the same in another? yet, let us goe: for I will abstaine from the gold, if I can.

Cocke. First, *Micyllus*, plucke off that feather: but what meanest thou to pull them off both?

Micyllus. Because I would be sure to have the right, and thou the lesse deformed: else, the one halfe of thy rayle would be as it were maimed.

Cocke. Be it so then; but shall we goe first to *Simon*, or to some other rich man?

** Simonides for Simon.* ** He describes the cares and perplexities of rich men, with their wonderfull distractions.* ** There are diverse sorts of talents, as the Egyptian, Syrian, Antiochian, Syracusan, &c. but that which is most commonly understood by authors, is the Attike talent, the value whereof amounts to 600. French crownes.* *Bucgus de affe.* *Micyllus.* Nay to ** Simon*, I pray thee, because he was so proud of his riches, that hee would have had his name longed by two syllables: see, we are at his gates already, what shall I doe with this feather?

Cocke. Put it into the locke.

Micyllus. I have done so: O *Hercules*, how the doore openeth as it were with a key!

Cocke. Dost thou not see him now watching about his reckonings?

Micyllus. Yes, I see him sit by a small dimme light: and how pale hee looks? I know not why: unlesse hee pine and consume himselfe with cares, for I have not heard that hee hath beene sicke.

Cocke. Harken what hee saith, and thou shalt know the whole matter.

Simon. *These seventy talents, I have hid safe enough under

under my bed, and no man knowes where they be: but the sixteene talents, *Sofylus* the horse-keeper saw me when I hid them under the manger: yet hee is one that hath no great care of the stable, and but a loyterer in his businesse, and like enough to steale a greater summe then that from me: but how should *Tibias* be able to buy so much powdered meate, as he did yesterday? they say also, that he bought an earring for his wife that cost him five groats: certainly, they be goods stolne from me, that these men do thus waste and consume: and my plate here, me thinkes, being so much of it, stands not very safely, and I feare lest some false knave or other will breake downe my wall and take it away: many do envie and seeke to deceive mee, and chiefly my friend *Micyllus*.

Micyllus. Thou liest like a knave: thou thinkest I am like thee, that stole away my pitcher under thy cloake:

Cocke. Peace *Micyllus*, lest wee be taken:

Simon. It is good to be warie of that watchfull fellow, therefore goe I round about my house, and search every corner; who is there? I see thee well enough thou wouldst faine breake into my house, but thou art hapned against a pillar. That's good lucke: I will goe and tell my gold over againe lest any slipt by before. See: I heare some noise againe: as I live, all men are set against mee and lay wait for mee: where is my wood-knife if I chance to take the thiefe: now will I goe burie my gold againe.

Cocke. This is *Simons* life, *Micyllus*, let us goe now to some other place, for there is but a little of the night left.

Cocke. O wretched creature! what a life leads he? I wish all mine enemies rich in such sort: I will give him one boxe on the eare, and then be gone.

Simon. Who strake mee now? alas poore wretch as I am: there are surely theeves in my house.

Micyllus. Crie out, watch, make thy face as pale as the gold: pine away thy selfe. Now Cocke, if thou wilt let us go see *Gnipphon* the usurer, hee dwelleth not farre hence: loe, his doore openeth of it selfe.

L 2

Diogenes the Cynicke being asked the reason why gold looked pale, answered, that it was for feare, being there are so many that lay in wait to catch it,

Cocke. wait to catch it,

Cocke. Marke then how carefully hee watcheth to account his gaines upon his fingers ends, consuming himselfe in that manner, and yet must shortly leave all these vanities, and come to be some moth, gnat, or flie.

Micyllus. I see that miserable foolish fellow well enough, who in this very life is in no better estate then a flie or a gnat: how hath he withered himself away with reckoning: but let us goe to another.

Cocke. To thy old friend *Eucrate*, if thou wilt: his doore is open, therefore let us goe in.

Micyllus. All these riches were lately mine.

Cocke. Dost thou still thinke upon thy Dreame of riches? behold *Eucrates* himselfe, that old man, lying with one of his servants.

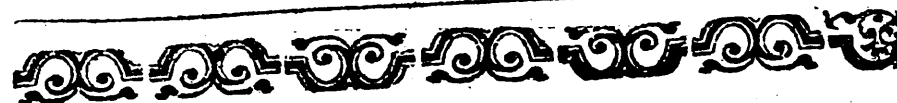
Micyllus. I see most abominable beastlinesse, and most unnatural filthinesse, not becomming any man to commit: behold also his wife, in another corner of the house, playing the adulterous harlot with her cooke.

Cocke. Wouldst thou with then, *Micyllus*, to inherit all that *Eucrates* hath, and to be heire of this his wickednesse?


Micyllus. No certainly, *Cocke*, rather would I die for hunger, than do such villanie: farewell gold and daintie fare: I have more riches, possessing but two halfe-pence, than they that are in continuall feare to be robd by their servants.

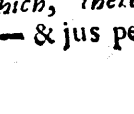
The Conclusion. *Cocke.* So then let us now be gone to our owne home for the day is ready to breake, the rest I will acquaint thee withall at another time.

THE



THE INFERNALL FERRIE, OR THE TYRANT.

Charon.  Hou seest, *Clotho*, our Barge hath beene ready this good while, and all things prepared, meet for our passage: the pompe is cleaned, the top-mast is reared, the sailes are spread, and all the cares bound fast in their places, and there is no let in mee, but that we may weigh anchor and be gon: only *Mercurie* playes the loyterer, who should have beene here long agoe, which makes our vessell, as you see, unfraught with passengers, otherwise we might have crost the River three times by this: it is now well in the after-noon, and wee have not gotten one halfe-pennie this day: I am sure *Pluto* will thinke the stay was in mee, and I must beare the blame for an others default; whereas, that honest man *Mercurie*, whose office it is to conduct unto us those that are dead, as if he had dranke upon earth of an other fountaine of *Lethe*, hath quite forgot to come back againe unto us, but is either trying masteries with some youths that are his companions, or is playing upon his harpe, or is framing some speech or other, wherein to expresse his vanitie, or perhaps practising to place the theeves as he comes along, for that is a maine point of his profession: but wee suffer him to have his owne will so much, that he cares not whether ever hee come among us, though he belong halfe to our dominion.

Clotho.  Hou seest, *Clotho*, our Barge hath beene ready this good while, and all things prepared, meet for our passage: the pompe is cleaned, the top-mast is reared, the sailes are spread, and all the cares bound fast in their places, and there is no let in mee, but that we may weigh anchor and be gon: only *Mercurie* playes the loyterer, who should have beene here long agoe, which makes our vessell, as you see, unfraught with passengers, otherwise we might have crost the River three times by this: it is now well in the after-noon, and wee have not gotten one halfe-pennie this day: I am sure *Pluto* will thinke the stay was in mee, and I must beare the blame for an others default; whereas, that honest man *Mercurie*, whose office it is to conduct unto us those that are dead, as if he had dranke upon earth of an other fountaine of *Lethe*, hath quite forgot to come back againe unto us, but is either trying masteries with some youths that are his companions, or is playing upon his harpe, or is framing some speech or other, wherein to expresse his vanitie, or perhaps practising to place the theeves as he comes along, for that is a maine point of his profession: but wee suffer him to have his owne will so much, that he cares not whether ever hee come among us, though he belong halfe to our dominion.

L 3

Clotho. Thou knowest not, *Charon*, what important businessse may bee imposed upon him, being one *Jupiter* makes so much use of in his superiour affaires, by whom, you know, he is to be commanded.

f Necromantic.
n.

Charon. But yet, *Clotho*, hee ought not so extreemly to domineer over his fellow-officers, who never offer to detain him when hee hath occasion to absent himselfe: but I know the cause why: for wee have nothing with us, but the hearb *Asphodelus*, with the oblations, parentations, and memoriall sacrifices for the dead: the rest is all obscure cloudes, mists, and darknesse, whereas in heaven all things are perspicuous and cleare: there they have *Ambrosia* by the belly, and *Nectar* their fill, and therefore I cannot blame him, if hee like that place the better: for which hee goes from us, he flies away as fast, as if hee were to make an escape out of a gaole; but when his turne is to come hither, he is as slow and dull, as if he came with no good will.

Clotho. Be patient, good *Charon*, hee is now at hand, as you may see, and brings a great company with him, or rather drives them before him with his rod, as if they were some Heard of Goats: but how hapneth it, that one amongst them is bound, an other comes laughing? a third I see with a scrip about his neck, and a staffe in his hand, casting a sterne countenance upon them, and hastning them forwards: and see you not *Mercurie* himselfe, how he sweats, and how his feet are all covered with dust, how hee pants and blowes, scarcely able to take his breath? What's the matter with thee *Mercurie*? what makes thee so earnest? and what hath troubled thee so long?

Mercurie. Nothing, *Clotho*, but following this paultrie fellow, that ranne away from mee so farre, that I thought I should not have seene you to day.

Clotho. Who may hee bee? or what was his meaning in running away?

Mercurie. You may soone know that, because hee would rather live still, than be amongst you: hee is some King or Tyrant, I know by the moane hee makes, and the matter of his

his laments, crying out, that he is deprived of some incomparable and unspeakable felicitie.

Clotho. Did the foole thinke, by running away to attaine to life againe, his thread being wholly spun up, and quite cut asunder?

Mercurie. Runne away, sayest thou? nay, if this honest fellow here with the staffe, had not help mee to take and binde him, I thinke he would have made an escape from us all: for since the time that *Atropos* delivered him up into my hands, he never ceased all the way we came, to struggle and hang-an-arse, and to pitch both his feet against the ground so fast, that we had much ado to get him forwards. Somtimes againe hee would speake us faire, intreate, and beseech us to beare with him a while, promising us great rewards, if wee would doe so much for him: but I would give no eare to his impossible petition: and when we were come to the very mouth of the passage, where I used to deliver to *Æacus* the dead by account, and hee to take the number of them, according to a bill sent unto him from your Sister, I know not how this paultrie fellow, had privily given us the slip, and I was one too short of my tale: with that *Æacus* casting an angrie countenance upon mee, *Mercurie*, said hee, practise not to play the thiefe with all that comes to your hands: you may sport your selfe enough in this kinde, vvhhen you are in heaven: the number of the dead is certaine, and you cannot deceive mee in that: you see there are set downe in your Bill 1004. and you have brought one too short of the number, unlesse you will say, that *Atropos* did misreckon you: I blushing at this speech of his, suddenly called my selfe to minde what had happened upon the way: and looking about me, this fellow vvas not to be found: then I knew vvell enough hee vvas fled, and after him I followed as fast as I could the direct vway that led towards the light, and this good honest man followed after mee of his owne minde, and vve ran together, as if vvee should have runne for a vvager, and at the last overtook him, just vvhhen vvee were come to *Tanarus*, so

Tyrants very
unwilling to
die.

g Rhadaman-
thus, Minos,
and Æacus
were all three
Kings, for their
justice called the
Sonnies of Jupi-
ter; and for
their sincerity,
fained by the
poets to bee
Iudges in Hell.

h A Promon-
tory of Laco-
nia, from
whence, as the
poets fained,
there was a
passage into
Hell.

so neare was hee got to make an escape.

Clotho. Then *Charon*, *Mercurie* may well be excused for any negligence committed in this service.

Charon. But why do we still trifle out the time, as if wee had not loitered enough already?

Clotho. Come on then, let them come aboard: I will sit up on the ship ladder, as I was used to doe, and taking the scrowle in my hand, examine every one that enters, who, and whence hee is, and by what meanes he tooke his death. And thou, *Mercurie*, receiving them at my hands, place them in order accordingly: but let yong infants take the first turne, for they are not able to answer for themselves.

Mercurie. Here *Ferriman* take them to thee, in number three hundred with the fondlings.

Charon. O brave, here's a quarrie indeed: thou hast brought them rotten that were never yet ripe.

Mercurie. Shall they come next, *Clotho*, that were past being mourned for?

Clotho. * Old men thou meanest, do so if thou wilt, for what should I trouble my selfe to examine matters past before the time of ¹ *Euclide*: All yee that exceede the age of three

score yeares, make your appearance: what's the matter? they are so deafe with age they cannot heare mee: Nay then

take them without more adoe, and away with them.

Mercurie. The next are foure hundred lacking two: all mellow and full ripe, gathered in good time.

Clotho. Indeed these are well withered: now *Mercurie*, bring those that are hurt and wounded, and tell mee first

how you came by your deaths: but it were better for mee to peruse my scroule, and see what is set downe of them:

yesterday they dyed in fight in the countrie of *Media*, foure score and foure, and with them *Gobares*, the sonne of ^k *Oxy-*

artes.

Mercurie. ^l Hee brings these particulars, not as things really done, but to shew the various meanes and causes of mens ends, and that neither the name and reputation of a philosopher can free a man from vice or passion, nor the practice and skill of a physician secure the professour from sickness or death.

* Because their death comes not unexpected, and therefore not so much to be bewailed.

¹ This *Euclide* was governour of Athens presently after the 30. Spartans that ruled over them were cast out, in the time of whose tyrannie, many outrages were on all sides committed, insomuch that having now re-

gain'd their former libertie, to take away all remembrance of past injuries, and to establish peace and quietnesse amongst themselves, they by a generall consent enacted, that whatsoever had beene done in Athens before the time of *Euclides* government, should stand utterly void, and not so much as be questioned or spoken of, and hence it seemes the Author takes the proverbe. k A King of the Bactrians.

Mercurie.

Mercurie. Heere they are ready.

Clotho. Seven that kill'd themselves for love, and ^l *Thea-* ^l Hee brings these particulars, not as things really done, but to shew the various meanes and causes of mens ends, and that neither the name and reputation of a philosopher can free a man from vice or passion, nor the practice and skill of a physician secure the professour from sickness or death.

Merc. They are all at hand.

Clotho. Where is hee that was kill'd by his wife, and hee that made him cuckold?

Merc. You may see him the next man to you.

Clotho. Then bring those that tooke their death by course of Law, I meane that were hang'd, or prest to death: and those eleven men that were kill'd by theeves, where are they *Mercurie*?

Merc. The wounded men which you see are they: but is it your pleasure that I should bring in the women also?

Clotho. What else? and they that perished by shipwrack, for they all died together, and in the same manner: put them together also that died of an ague, & with them *Agathocles* the Physician: but where is the Philosopher *Cyniscus*, who was to die upon a surfeit of hard egges, and raw fish, at the

" Feast of *Hecate*?

Cyniscus. " Ready long since, good *Clotho*: and what have I offended, I pray you, that you should let mee continue a live so long? you have suffered my spindle to runne on, till the quill was almost quite spun up: and I was many times minded to cut the thread in sunder, and come to you: but I know not how, it was more than I could doe.

Clotho. I did let thee alone, because I would have thee left for an over-looker, and a curer of mens defaults, but now come and welcome.

Cyniscus. Not I, unlesse this fellow that is bound may bee embarkt before mee: for I feare hee will overcome thee with faire words.

Clotho. Let me see: what is hee?

was eaten and carried away by the poore, and this Supper was thus prepared in every part of the town, where three wayes met together, because that *Hecate* is called triformis, triple-shap'd, being seigned by the Poets to be *Diana* on earth, the Moone in heaven, and in hell *Proserpina*. n In the person of this *Cyniscus*, who was a Cynick, hee here commendeth that sort of Philosophers for their strictnesse of life, and resolution in death, of whom it seemes hee was farre better opinion'd than of the rest.

M

Mercury.

In the person of Megapenthes, the sonne of Lacydes, the Tyrant.
of Megapenthes *Mercurie.* Come a-board, firrha.
hee describes the *Clotho.* Not so, good Ladie *Clotho*, I beseech thee
miserable and *Megapenthes.* Not so, good Ladie *Clotho*, I beseech thee
wretched condi- forbeare mee, suffer mee to ascend againe a little while, and
tion of Tyrants. then I will come to you of mine owne accord without any
 call.

p It seemesto
be spoken in a
mitation of
Homers Prote-
silaus, Iliad. 2.
v. 702. of which
hereafter in the
Surveyors. &c.

Clotho. What is it that makes thee so willing to be gone?
Megapenthes. Give mee leave first to make an end of
 building my house, which I have left but halfe finished.

Clotho. You doe but trifle the time, away I say.
Megap. I will aske no long libertie of you: give mee but
 one dayes respite, sweete *Clotho*, that I may give my wife
 intelligence of my money, where I have great store of trea-
 sure hidden.

Clotho. Content thy selfe, it shall not be so.

Megap. And shall so much gold be lost?

Clotho. Not lost, I warrant you: take you no care for that:
 for your Cousin *Megacles* shall finger it all.

Megap. O disgracefull indignitie! what, mine enimie?
 what a base-minded wretch was I, that had not kill'd him
 before.

Clotho. Hee is the man: and hee shalt continue alive after
 thee fortie yeares and upwards to enjoy thy Concubines,
 thy apparell, and all the gold thou hadst.

Megap. This is an intolerable abuse, *Clotho*, to bestow
 what was mine upon mine enimie.

Clotho. I beseech you, sir, did not you come by *Cydimachus*
 goods by murthering him, and cut his childrens throats
 also, before the breath was out of his body?

Megap. But now they were mine.

Clotho. And it may suffice you have enjoy'd them so long.

Megap. A word with you, *Clotho*, in your care; I would
 faine speake with you so that no man else may bee within
 hearing: friend, off a litle I pray you: If you will give me
 leave to runne away, I promise to bestow upon you a
 thousand talents of wrought gold, before this day bee at an
 end.

Clotho.

Clotho. What a foole art thou, to have any thought of
 gold or talents.

Megapenthes. I will give thee two standing-cups more into
 the match, if thou wilt, which I got by killing *Cleocritus*,
 either of them weighes an hundred talents of molten gold.

Clotho. Away with him, for hee lookes as if hee would ne-
 ver come on willingly.

Megap. I beseech you be good to mee: the Citie wall, and
 the harbour for shipping which I was about to make, are
 not yet finished: if I had lived but five dayes longer, I
 should have made an end of them both.

Clotho. Content thy selfe, the wall shall bee made up by an
 other.

Megap. Yet let me obtaine one request at your hands, which
 is so reasonable that you cannot deny it.

Clotho. What may that bee?

Megap. Let mee live but so long, as to subdue the *Pisidians*,
 and bring the *Lydians* under tribute, and erect a sumptuous
 monument for my selfe, whereupon I may engrave all the
 great and warlike exploits that have beene performed by
 mee in my life time.

Clotho. I thanke you sir: is this your one dayes respite?
 why twenty yeares will not serve his turne for this.

Megap. I will give you pledges for my speedie returne: or
 if you will, I will pawne my favorite to answer for me, man
 for man.

Clotho. O villaine, how often have I heard thee wish, that
 hee might be thy surviver.

Megap. I have wished so indeed in my time, but now I am
 better advised.

Clotho. Thou shalt have him here with thee before it bee
 long, for thy next successor will be sure to make a hand with
 him.

Megap. Yet, good Destinie, deny me not this one thing.

Clotho. What is that?

Megap. I would faine know what shall betide after my
 death, and in what manner things shall be carried.

M 2

Clotho.

Clotho. Heare me then to thy further vexation : *Midas* thy bond-slave shall marrie thy wife, for hee hath kept her this many a day.

Megap. That villaine ? whom I by my wifes perswasion made a free-man,

Clotho. Thy daughter shall be one of the next Tyrants concubines : the images and statues which the Citie aforesaid erected for thine honour, are all overthrowne, and derided by every one that looks upon them.

Megap. Have I no friends then, that were offended to see mee so abused ?

Clotho. What friend hast thou ? or for what just cause could any man be thy friend ? dost thou not know, that every one that honoured thee, and praised all that thou saidst or didst, did it out of feare or hope, as friends to thy Sovereignty, and observing the time onely ?

Megap. Yet would they run on heapes to the place where they heard I was to dine, and with loud acclamations wish mee all happinesse, every one protesting him selfe readie, if it were possible, to die before me, insomuch that they tooke their oathes and sware by my name.

Clotho. Therefore one of the number, who feasted you yesterday made a quick dispatch, and gave you a drench for your last, which sent you hither.

Megap. Me thought indeed it went downe somewhat bitter : but what reason had hee to use mee so ?

Clotho. You propose many questions, but you are to goe about an other matter.

Megap. Yet there is one thing, sweet Destinie, that vexeth mee more than all the rest, and puts mee into a longing to recover the light againe for a while.

Clotho. And what may that be ? some great matter I warrant you.

Megap. My man *Carion*, as soone as hee saw I was dead, about sunne-setting, came into the chamber where I lay, when all things were at quiet (for then no body was to look unto mee) and pulling to the doore after him, tooke his pleasure

pleasure of my Concubine *Glycerie* (whom I thinke he had kept long before) as if there had beene no man present: and when he had satisfied his desire, he lookes backe upon me, and sayes, thou wretched carle, thou hast many a time beaten me without a cause : and with that he pull'd me by the beard, and gave me a boxe on the eare; and hawking with open mouth, spat in my face, and so bidding me be packing to the pit of hell, hee went his wayes. I was vehemently kindled against him, but knew not what to doe to him, for I was stiffe and cold: but that cursed chamber-maid of mine as soone as she heard the noyse of some that were comming in, moistned her eyes with spittle as if she had wept for me, and howling out, called upon my name, and so went out of the roome : but if I could catch them.

Clotho. Threaten not too much now, but away your selfe: for it is time you should be brought to the barre.

Megapenthes. And who dare be so bold, as to give sentence against a King ?

Clotho. Against a King, no man : but against a dead man, *Rhadamanthus* will doe it, whom you shall quickly finde to be just, and one that will give every man his due : but now make no longer stay.

Megapen. Sweet destinie, make me a private man, make me a poore man; nay, make me a slave instead of a formerly King, so that I may revive againe.

Clotho. Where is the man with the staffe ? and thou *Mercurie*, take him betweene you, and hoys him into the ship: for he will never come of himselfe.

Mercurie. Come Runaway : follow mee now: take him to thee Ferry-man, and make him sure to the maine Mast.

Megapen. By right I ought to sit in the best place.

Clotho. Why so ?

Megapen. Because when I was a King, I had ten thousand attendants to guard and waite upon me.

Cyniscus. Did not thy man *Carion* well then in pulling thee by the Beard, seeing thee to be such a foole ? but now thou wilt finde thy tyrannie bitter enough to thee, when

The like is spoken by the ghost of Achilles to Ulysses. Hom. Od. 11. v. 488.

Μη δὲ μοι δάνατον γε παραύδα φαιδίμῳ Ὀδυσσεύ.

Βελοίμην κ' ἐπ' αἶγρον ἔως θητδέμεν ἄλ-λα

Ἀνδρὶ παρ' ἀκλήρω, ὃ μὴ βέλος πολλὸς εἶναι. Ἡ πᾶσι νεώτεροι καὶ φθιμένοι-σιν ἀνδράσιν.

Rem. w^d Ulysses, name not death to me, A plowman far, or slave I'd rather be

To some poore man that pines for want of bread, Than have dominion over all the dead.

thou shalt taste of this staffe.

Megapen. And dare *Cyniscus* stretch out his staffe against me, whom for the liberty of his tongue, his bitterneffe and sharpe reproofes, I was lately like enough to have nayled to a post?

Cyniscus. And therefore now shalt thou be nayled to the Mast.

Mycillus. I pray you *Clotho*, am I no body amongst you? or because I am poore, must I therefore be the last that shall be shipt?

Clotho. Who art thou?

See the Cocke. *Mycillus.* *Mycillus* the Cobler.

Ulysses being in the denne of Polyphemus, a Gyant that had one eye onely, and that in the midst of his forehead, called himselfe by the name of Cyclops, that is, Noboddy, obtaining only this favour in promise from the Cyclops, that hee should be the last man that hee would eat of all his company: but afterwards Ulysses having put out his eye, and hee crying out for helpe, being asked who had hurt him, could only answer that Nobodie had done it. Hom. Od. 9.

Clotho. Art thou angry because thou tarryest too long? seest thou not how much the Tyrant hath promised to give us, to be dismiss for a small time, and why should not delay be as welcome to thee?

Mycillus. Heare me, thou best of all the fates: this kind of *Cyclops* curtesie can never content me, who promised, *Ulysses* shall be the last man I will eat: for whether I bee first or last, the same teeth will still be ready for me: and beside, the cause stands not with me as it doth with rich men, but rather our conditions, as they say, are in opposition one to another: the Tyrant in his life time seemed a happy man, every man stood in feare of him, every man cast his eye upon him, and he left so much gold and silver, and apparell, so many horses, banquets, beautifull boyes, and comelie women behinde him, that hee had cause to complaine, and grieve to bee distracted from them: for, I know not how, the soule is as it were glewed to such delights as these, and will not easilie be brought to leave them, after it hath been long inured to them: or rather linkt fast in some indissoluble band, which makes them mourne and lament when they are to part from them: and though upon other occasions they are bold and hardy enough, yet are they found to be fearefull and timorous, when they are to take this journey in hand, and turne still backwards like a forsaken lover, and covet to behold from a farre off what is done in the light,

as this vaine man lately did, that ranne away as he was coming, and thought now to prevaile by intreating: but I had no such ingagements in my life time, no familie, no lands, no gold, no household-stuffe, no honour, no statues; and therefore could not chuse but be succinct and nimble: no sooner could *Atropes* give me a becke, but I suddenly cast downe my cutting-knife and my patches, and the slipper that was in my hand, leapt off my seat lustily, barefoot as I was, and staid not so much as to wipe off the blacking, but followed as fast as I could, or rather led the way; looking still forwards, and nothing behind could recall me, or make me turne againe. And in good sadnesse I see nothing amongst you but pleaseth me passing well: for in that we are all now of equall condition, and no difference betwixt man and man, it gives me a great deale of content: here is no calling for debts, no paying of subsidies, and, which is best of all, I shall not here starve for cold in the winter, nor bee troubled with sicknesse, nor be beaten by my betters: all is peace, and the world turn'd upside downe, for we that are poore doe laugh and bee merry, and the rich men lament and mourne.

Clotho. I have observed your laughter, *Mycillus*, this good while: what is it that hath made you so merry?

Mycillus. Harken then to me, most reverent goddesse: I dwelt upon earth neare unto the Tyrant, and perfectly saw all that he did, and could thinke no otherwise but that hee was a kinde of God: for when I beheld his glorious purple robe, the multitude of his attendance, his gold, his goblets beset with precious stones, and his Bedsteads of silver; I could not but thinke him a happy man: nay, the very smoak of the dishes that were prepared for his dinner made me almost madde, so that I thought him to be more than a man, and the most fortunate of all other; yea, to be indeed with greater beauty and comelineffe than any man else, advanced by fortune the heighth of a large cubit above all other men: his gate was stately, he vaunted himselfe proudly, and all he met withall he put out of countenance. But when he

*A small fish,
called the purple.
Plin. nat. hist. lib. 9. cap. 36. Arist. hist. animal. lib. 5. cap. 15.*

*What which is
evill gotten by
oppression and
usurie, the next
heere commonly
consumes in ry-
ot and prodiga-
lity.*

was dead and spoyled of all his pompe, me thought I could not chuse but laugh at him, and much more at my selfe to see what a foole I was to admire so vile an animal, and think him happy by the smell of his platters, or fortunate for having his roabes died in the bloud of the Fish taken in the *Laconian* Sea. Moreover, when I saw *Gniphon* the usurer bemoaning himselfe, and repenting that he had not taken the benefit of his riches in his life time, but to die and never have any taste of them; leaving them to *Rhodocharis* the unthrift, who was his nearest kinsman, and next heire by the Law: I knew not how to suppress my laughter, especially, when I bethought my selfe of his pale complexion, his miserable condition, his carefull countenance, and that hee was rich onely in his fingers, wherewith he counted his talents and his millions, gathering that by little and little, which honest *Rhodocharis* would soon set wth flying: But why are we not going? the rest wee will laugh at when we are under sayle, and shall see them mourne and weepe.

Clotho. Come in then that the Barge-man may weigh anker.

Charon. Whether goe you so fast, sirrah? the boate is full already: tarrie there, and I will fetch thee over betimes to morrow.

Mycillus. I hope, *Charon*, you will not serve me so: leave a man behind thee that is perfectly dead. I will complaine to *Rhadamanthus*, beleeve it: Lord, what ill lucke have I: they are all upon their way, and I am left here alone by my selfe: I cannot doe better than to swimme after them, for I am out of danger of drowning being dead already, and the rather, because I have never an halfe penny to pay for my passage.

Clotho. What meanest thou by that, *Mycillus*? tarry I say, it is not lawfull for thee to passe over in such a fashion.

Mycillus. But for all that, I may hap to get over as soone as you.

Clotho. It may not be so: therefore let us make towards him, and take him aboard: helpe, *Mercurie*, to hoist him to us.

Charon.

Charon. Where shall he sit now? hee is here? for you see the barge is as full as it can hold.

Mercurie. If it please you upon the shoulders of the tyrant.

Clotho. That will do wondrous well, *Mercurie*, in faith ascend therefore, and bestride the necke of this notorious villaine, and let us be gone with speed.

Cinyscus. *Charon*, I cannot chuse now, but deliver the truth unto you, half-pennie I have none to pay for my fare, and nothing left mee but this scrip which you see, and this staffe: but if you will have any service at my hands, either to cast out water or handle an oare, I am readie for it: and I hope you will not be offended, if you finde mee sufficient and able to rowe.

Charon. Let us have thy helpe then, and that shall be all I will crave of thee.

Cinyscus. Shall wee have never a call of encouragement all the way we goe?

Charon. By all means if thou knowest any marriners song fit for the purpose.

Cinyscus. I know many, *Charon*, of that kinde, but heere is such crying and howling that it cannot be heard. The rich men: Alas for my goods: alas my lands: woe is mee what a house have I left behinde mee? how many talents shall my heire have of mee to squander away idlie: alas, alas, for my yong children: who shall gather the grapes of the vines I set the last yeare?

Mercurie. But, *Mycillus*, hast thou nothing to lament for? no man must passe this Ferrie without teares.

Mycillus. Away, away, I have no cause in the world to lament, if I may have a good passage.

Merc. Yet let mee heare thee crie a little for fashion sake.

Mycillus. Why you shall, *Mercurie*, If you will have it so: Alas for my leather-patches: alas for mine old slippers: alas for my rotten shoes: wretched man that I am, I shall never more sit without victuals from morning no night: I shall never more goe unshod and halfe naked in the winter, nor my teeth chatter in my head with cold: who shall have my

N

cutting

*The complaints
of the rich.*

*Mycillus mocks
them.*

cutting-knife? who shall have mine awle? I thinke I have done well for my part, for wee are almost got to the shoare.

Charon. Come on my masters, first pay mee your fare before you goe any further: you, and you, and you: so, I have all now but of *Micyllus*: cum firrha, give mee an half-penny from you.

Micyllus. I hope, *Charon*, you do but jest; or, as they say, write in the water, do you hope to have a half-pennie from *Micyllus*? why man, for my part I know not a half-pennie whether it be round or square.

Charon. A rich voyage, I have made a good daies worke of this: but away, that I may go backe to fetch the horses, oxen, dogges, and other creatures that are to be transported.

Clotho. Bring them with you, *Mercurie*, and I will passe over to the further side of the river to bring along with me *Indopates*, and *Herimathrest* two *Syrians*, who are dead in fight one against another about the limits of their lands.

Mercurie. Come my masters, on afore, or rather all in order follow mee.

Micyllus. O *Hercules*, how darke it is? where is now the beautifull *Megillus*? or how should a man know here which is the fairer creature? *Phrine* or *Simmiche*? all are alike, and all of one colour: nothing is either faire or more faire: my thred-bare coate which I lately thought to be such a poore wearing, is now as much respected as the Kings purple roabe, for they are both un-apparant, and drencht in the same degree of darknesse: but *Cyniscus* where art thou?

Cyniscus. I tell thee I am here, *Micyllus*, and if thou wilt let us goe together.

Micyllus. With all my heart: give mee thy hand, and tell me good *Cyniscus*, for thou hast beene initiated into the *Eleusinian* ceremonies, do not they much resemble the manner of this place?

Cyniscus. As right as may bee: but see here is one coming towards us with a torch in her hand: what a terrible

[A beautifull young man of Corinth.

* Two *Grecians* stumpters.

* The feasts of *Ceres* which were alwaies solemnized by night.

rible grimme countenance shee hath: is it not one of the Furies?

Micyllus. It should seeme so by her shape,

Mercurie. Here, * *Tisiphone*: take these with thee, in number a thousand and foure.

Tisiphone. I can tell you, *Rhadamanthus* hath tarried for you this good while.

Rhadamanthus. Bring them neare Furie, and doe thou *Mercurie* make a proclamation, and call them by their names.

Cyniscus. Good *Rhadamanthus*, for thy deare fathers sake, let mee be the first that shall be examined.

Rhadamanthus. Why so?

Cyniscus. I have occasion to accuse some of the companie, of misdemeanours committed by them in their life time: and my testimonie will not be taken, untill it be first knowne what I am my selfe, and in what manner I have led my life.

Rhadamanthus. And who art thou?

Cyniscus. *Cyniscus* good sir, by profession a Philosopher.

Rhadamanthus. Come neare then, and be the first that shall undergoe our sentence: call his accusers?

Mercurie. If any man have any thing to say against *Cyniscus* let him come into the Court: no man appeares: but yet, *Cyniscus*, this is not enough: strip your selfe that wee may see, what marks you have upon you:

Cyniscus. Doe you thinke I have beene burnt with a hot iron?

Rhadamanthus. * Looke how many evils any of you have committed in his life time, so many spots will appeare upon his soule.

Cyniscus. Looke then for I am starke-naked: see if you can finde any of those marks upon mee.

Rhadamanthus. This man is cleare all over, unlesse for three or foure spots that are, very dimme and hard to be discerned: but what is the reason of this? I finde here prints and marks where thou hast beene burnt, and yet I know not

* One of the Furies, whose speciall office is to punish murder.

* Plato (with whose opinions Lucian often cavills) at the later end of his *Gorgias*, hath a storie to this purpose, which is imitated by Claudian in his 2 booke in *Ruffia*.

Quid demens manifesta negas: en peccus inusta Deformant maculae.

not how they are smitten out and wiped away againe: how comes this to passe *Cyniscus*? or by what meanes art thou made so cleare?

The benefit of
Philosophie.

Cyniscus. I will tell you, at the first I was evill for want of good breeding, and by that meanes procured my selfe so many markes: but as soone as I began to study Philosophie, by little and little, the spots, were all worne off my soule.

y Certaine Is-
lands, as some
have thought,
about the
straights of Gi-
braker, as others
upon the Nor-
therne part of
great Brittain,
fained by the
Poets to be the
blessed habitati-
on of good men
after death.

Rhadamanthus. You applyed an expellent and most present remedie, depart therefore into the hands of the blessed, and associate your selfe with the best: but first you are to accuse the Tyrant you spake of, & then call for other.

Micyllus. There is little to be said to mee also, *Rhadamanthus*, and a short examination will serve my turne: for you see I am so naked already, that you may take full view of mee.

Rhadamanthus. Who art thou?

Micyllus. *Micyllus* the cobbler.

Rhadamanthus. Honest *Micyllus*, thou art cleare indeed, and hast no tokens upon thee: go thy way with this *Cyniscus*: now call the Tyrant.

Mercurius. *Megapenthes*, the sonne of *Lacydes*, come into the Court: whither dost thou turne thy selfe? come forth I say Tyrant, thou art called: bring him in *Tisiphone*, whether hee will or no: now *Cyniscus* lay what you can to his charge, he is here face to face.

The instruments
commonly used
to set up Tyran-
nie, and the
meanes that
maintaine it.

Cyniscus. I shall not need to speak much in the matter, for you will quickly find what he is, by the marks he hath upō him, yet will I open the man unto you, and in words make him known more apparantly: what villanies were committed by this varlet when he was in the state of a private man, I will not trouble you withall: but when he woone to himselfe the love of slanderous & desperate ruffians, & advanced by their gard, made himself Tyrant over the city, hee put to death above ten thousand persons without judgmēt, & confiscated all their goods, by which meanes having attained to riches infinite he suffered himselfe to be free from no kinde of filthinesse, but practised all crueltie and villa-

What vices
continually at-
tend it.

nie

nie against the poore Citizens: Virgines hee deflowred, yong men hee unnaturally abused, and lewdly insulted over all his Subjects: his scornefulnes, pride, & insolent carriage towards all that came neare him, were so notorious, that it is not possible you should take so much punishment of him, as he deserves: a man might as safely behold the Sun with open eyes, as looke upon him: who can expresse the strange kinde of torments he devised to satisfie his cruelty, from which his nearest familiars could not be free: and that this my accusation is not fained, or frivolous, you shall presently understand, if you will call before you the men whom hee hath murthered: but see, they are all in place without any call, and stand so thicke about him, that they are ready to stifle him. All these, *Rhadamanthus*, have been put to death by this murtherer: some were laid hands on, because they had faire women to their wives: some, because they grieved to have their children taken from them to be abused: some, because they were rich: and some, because they were discreet understanding men, and could not brooke his proceedings.

Rhadamanthus. What say you to this fir knave?

Megapenthes. The murthers that are objected, I acknowledge my selfe guilty of: but for the rest, the adulteries, the abusing of young men, and the deflowring of maidens,

Cyniscus hath belyed mee in them all.

Cyniscus. I will bring good witnesse, *Rhadamanthus*, to prove it.

Rhadamanthus. What witnesse canst thou bring?

Cyniscus. Call hither *Mercurius*, his lampe, and his bed: they will testifie whe they come, what they know by him.

Mercurius. The bed, and the lampe of *Megapenthes*, come into the Court, you have done well to appeare.

Rhadamanthus. Declare your knowledge against this *Megapenthes*, and let the bed speake first.

The Bed. What *Cyniscus* hath objected against him, is nothing but truth: for I am ashamed, Lord *Rhadamanthus*, to deliver what he hath done upon me.

N 3

Rhadaman-

As before in the
Necromantie
he brings in
mens shaddowes
to accuse them
after death: so
here he produces
the Bedde and
Lampe of the
Tyrant, as wit-
nesse of his vil-
lanies, accor-
ding to the opi-
nion of some
Greeke Philo-
sophers, who
held everything
to have a soule.

Rhadamanthus. Your testimony is good, though you cannot indure to publish it: now Lamp, what say you?

The Lamp. What was done by him in day time, I have nothing to doe withall; for I was not present: but what he did or suffered in the time of night, I abhorre to speak of: many things I saw not fit to be uttered, the villanies he committed were so monstrous as exceeded all measure, so that oftentimes I would not suck in any oyle willingly, because I would have beene glad to be put out, yet would he bring me nearer of purpose to see what he did, seeking to pollute my light by all the meanes he could.

Rhadamanthus. This is enough: now sirrha, put off your purple roabe, that I may see how many spots you have: good god, he is all of the colour of clay, mark't all over blacke and blew, with spots from top to toe: what punishment shall we have for him? shall he be cast into *Pryphlegeton*, or delivered up to *Cerberus*?

Cyniscus. Neither: but if it please you, I will devise a fit and a new kinde of torture for him.

Rhadamanthus. Tell mee what it is, and I will bee most thankfull to thee.

Cyniscus. I thinke it be a custome among you, that the dead should drinke of the water of *Lethes*.

Rhadamanthus. True.

Cyniscus. Let him be the onely man that shall bee deprived of that draught.

Rhadamanthus. And why?

Cyniscus. It will be torment enough for him to remember what a fellow hee hath beene, how powerfull in his life time, and to thinke upon his delights then.

Rhadamanthus. You say well, and this sentence shall passe upon him: let him be carried to *Tantalus*, and there bound, that he may remember what he did when he was alive.

Vid. Nectomant. L.

Vid. c.

There can be no greater torment to such wretched men as have bin happie, than the remembrance of their former felicitie, joynd with the feeling of their present misery.

CHARON,



CHARON,

OR THE

SVRVEIOVRS.

Mercurie. Hy laughest thou *Charon*? and why hast thou left thy barge to put thy selfe into the light of the day, that never yet hadst any thing to doe in these superiour parts?

Charon. O *Mercurie*, I had an intollerable desire to see the passages of mans life, and how they bestowed themselves therein, and what they are bereft of, that they all make such pitifull moane when they come to us, no man is able to crosse the streame without abundance of teares: This put me on (as did the youthfull *Thessalian*) to begge a play-day of *Pluto* for once, that I might have leave to see what is done in the light: and here my good fortune is to meete with you, who I know will bee my guide, and walke the round with me, to shew me all things: for nothing is unknowne to you.

Mercurie. Faith Ferry-man, I cannot a while goe with thee now: I am upon a businesse to *Jupiter* that concernes mankind; and you know how passionate hee is in his humour: and I feare, if I should stay longer than my time, he would leave me to you for good and all, and put me into perpetuall darkenesse: or serve me as sometime he did *Vulcan*, kicke me out of heaven by the head and shoulders, and so lame me with the fall, that all the gods may

Vulcan the god of fire, was (as some say) the sonne of *Jupiter*, but being none of the hand-somest, was kicke by his father out of heaven, and having consum'd a whole day in his descent, was at last taken up in *Lemnus* an Iland in the *Ægean* Sea, and ever after lame of the fall. *Hem.* Il. 1. v. 590.

laugh

laugh at my limping when I fill him out wine.

d Mercurie was the sonne of Iupiter and Maia. **Charon.** And wil you then let me goe up and downe like a vagabond upon earth, that am your friend, your Ferry-mate and fellow conductor? remember your selfe, ^d honest sonne of *Maia*, that I never wisht you to doe so much as cast water out of the boate, or take an oare in hand, as long as you were with mee, though your bones bee bigge enough to worke: all that you did there, was to lie along upon the hatches, & sleep till you snort again, or get some dead body or other to find you talk by the way: when I, an aged man, am faine to play the sculler my self, and labour at it both hands at once: but good *Mercurie*, for thy good fathers sake, leave mee not so; shew mee all that is done in this life, that I may see somewhat before I goe downe againe: for if you forsake me, I shall be in no better case than a blinde man: and as they stumble and fall in the darke, so shall I be doated in the light: and therefore doe thus much for me, sweet *Cyllenius*, and whilest I live, I will bee your servant.

e A name of Mercurie from Cyllena, a mountaine in Arcadia, where he is said to be borne. Virg lib. 8. Æneid. **Mercurie.** This will cost me a swinging, I am sure of it, and the hier of my directions I know will not be paid me under a boxe on the earth: notwithstanding, I will doe it for thee: for who can refuse a friend in a case of such necessitie? but Ferry-man, for you to have a perfect sight of all things, is altogether impossible: it would require many yeares tarriance to attaine it: and then would *Iupiter* send hue and crie after me, as if I were runne away from him, and thou shouldst be sure to bee put out of office from having any thing to doe with the workes of death. *Plutoes* Kingdome would be impoverished for want of dead people, and *Æacus* the rent-gatherer would bee quite out of heart, if hee should receive no halfe-pence all that while: but for the principall matters now in action, I will doe what I can to procure you a sight of them.

Charon. Please your selfe, *Mercurie*, you can best tell what you have to doe: for I am a meere stranger upon earth, and know nothing.

Mercurie.

Mercurie. The onely way is this, *Charon*, to get up to some high ground, and from thence looke about us to see what is done if it were possible for thee to step up to heaven, I should thinke my labour well bestowed, for thence, as out of a watch-towre, thou mightest have a perfect sight of all things: but because it is not lawfull for thee, that hast beene continually conversant with ghosts, and grisley spirits to approach the pallace of *Jupiter*, wee must looke out some high mountaine or other fit for our purpose.

Charon. You know, *Mercurie*, what I have beene wont to say to the company, when wee were on shipboard together: for if any storme arose that crost our course, and made the waters grow rough & troublesome, then though none of them knew what to say, yet one would crie, strike saile, another let loose the halser, another runne with the weather: But I bid them all hold their tongues, for I know best what I have to doe: so must you now, *Mercurie*, doe even what you will your selfe: you shall be the pilot, I the passenger: and sit quietly ready to doe your service. *A similitude.*

Mercurie. Well said, and I will thinke upon somewhat that is to be done, and finde out some convenient place or other for us: let mee see, will not *Caucasus* doe *A very high mountaine in the north part of Asia, dividing India from Scythia.* well? or *Parnassus*, for that is the higher of the two? or *Olympus*, higher than them both? and now I looke upon *Olympus*, a project comes in my pate that may serve our turnes well: but you must take some paines then, and helpe mee with your labour.

Charon. With all my heart, do but command, and I will toile as long as I am able to stand.

Mercurie. The Poet *Homer* saith, that ^h the two sonnes of *Aloeus*, when they were but children, devised a tricke to teare up mount *Ossa* by the roots, and clap it upon the top of *Olympus*, and ⁱ *Pelion* upon that againe, supposing these three mountaines would make a ladder long enough to helpe them up to heaven: but they were younglings and wanted wit, and therefore smarted for their presumption: *h Orus and Ephialetes. Hom. Odyss. l. v. 311. See Icaromenip. 16. i Mount. in Thessalie.*

sumption: but we having no ill intent against the gods, me thinks might bee bold to frame such a building and tumble those mountaines one upon another, to make the place higher for us, that we may see the better.

Charon. Alas *Mercurie*, wee are but two of us, and how should we be able to carrie *Pelion*, or *Ossa* betweene us?

Mercurie. And why not *Charon*? we are gods, and doest thou thinke us weaker than those fillic infants?

Charon. Not so, but I thinke the doing of it to be a worke that surmounts all possibilitie.

Mercurie. In your conceit, *Charon*, for you are a fillic fellow, and have not beene conversant with the poets: but honest *Homer* with onely two verses, will make heaven passable presently. and heape mountaine upon mountaine with a trice: and I wonder you should thinke this so hard a matter that know *Atlas* so well, who being but a lone man, yet carryeth the pole upon his shoulders himselfe, wherein all we are contained: and it may be you have heard of my brother *Hercules*, how hee sometime tooke *Atlas* office out of hands, whom hee eased of his burden, and undertooke it himselfe.

Charon. I have heard as much, but whether it be true or no, *Mercurie*, you and your Poets looke to that.

Mercurie. Doest thou make any question of it, *Charon*? if wise men would trouble themselves to write lyes: wherefore let us first poise mount *Ossa* out of his place, for the verse begins with that first, and so did our arts-master *Homer*, and then set shadie *Pelion* on the top of *Ossa*: see you not how easily and poetically we have brought this to passe? goe to now, I will get up first, and see whether it be high enough to serve our turnes; or that wee must lay on more. Alas, alas, we are but in a vale yet, scarce got up to the skirt of heaven, for Eastward I hardly have sight of *Jonia* and *Lydia*: and on the West part, I can see no more but *Italy* and *Sicily*: and Northward, onely the parts about the river *Ister*: and this way, *Crete* is hardly to be discerned: wee must to worke againe Ferry-man, and fetch

mount

mount *Oeta* hither also, and thou set *Parnassus* upon the top of them all.

Charon. Let us doe so then: but beware wee make not our foundation too weake, being of so wonderfull a heighth, lest it and we tumble all downe together, and make a wooll experiment of *Homers* Architecture, if we breake our neckes in the service.

Mercurie. I warrant thee, all shall be sure enough; bring mount *Oeta* hither: now let *Parnassus* bee set uppermost, and I will once againe ascend. O brave, I see every thing: doe thou come up to now.

Charon. Give me thy hand, *Mercurie*, and helpe me, for it is no small pile you are to place me upon.

Mercurie. Why, *Charon*, you will needes have a fight of all: & you cannot both see all, and stand on sure ground to: here, hold my hand, and take good footing: well done, now thou art mounted as well as I; and because *Parnassus* hath a forked top, either of us will get upon one, and there seate our selves: looke round about thee now, and behold every thing.

Charon. I see a great deale of earth, and a huge lake running about it, and mountaines and rivers, much bigger than *Cocytus*, or *Peryphlegethon*, and men to: but they are very little ones, and certaine denmes of theirs.

Mercurie. Those are Cities man, which thou thinkest to be denmes:

Charon. Know *Mercurie*, that for all this I am never the better: our labour is all lost in dragging *Parnassus* from *Castalia*, and *Oeta*, and the rest of the mountaines.

Mercurie. How so?

Charon. I can see nothing perfectly from such a heighth; and my desire was, not only to see mountaines and Cities, as they are described in a mappe, but to see the men themselves, and what they doe, and heare what they say: as I did, when at our first meeting you found mee laughing, and ask't mee what I laught at: for then I heard a thing, which

He speaks this in derision of Homer, and his impossible fictions, whom hee likewise persecutes through the whole Dialogue.

k A great Astronomer and therefore feigned by the Poets to beare heaven on his shoulders.

l This is said to be done by Hercules, when he learned Astronomy of Atlas. Hom. Od. 11. v. 317.

m The same that Danubius, it runs through all Austria, and a great part of Germanie. n An Island in the Mediterranean Sea.

o A mountaine neare Thermo. pylx.

p Herodotus calls one of these tops Thithoreus, and the other Hyampeus lib. 8.

q A briefe description of the world. The Sea. q Rivers in hell.

which made mee exceeding merrie.

Mercurie. What was that?

*The uncertain-
tie of mans life.*

Charon. A man was invited by one of his friends, I thinke to supper: and promised faithfully to be with him the next day: no sooner was the word out of his mouth, but a tile-stone, loosened by some mischance, fell off the house upon his head, and killed him, and I could not chuse but laugh to see what ill lucke he had to breake his promise: and now I thinke I must be faine to creepe downe againe, that I may see and heare the better.

Mercurie. Be patient and I will have a plaister for this also, and make your sight sharpe enough I warrant you, I can fetch a charme out of *Homer* will do the deed: and when I have said the verses, looke that thou be darke no more, but quick sighted.

Charon. Pronounce them then.

*Iliad. 5. 127.
It was spoken by
Pallas to Dio-
medes.*

Merc. The darknesse from thine eyes I now remove,
That thou maist know both men and gods above.

Charon. Whats this?

Icaromenip. 2.

Mercurie. Dost thou see yet?

Charon. Exceeding perfectly: *Lyncæus* himselfe is but a bussard to mee: now proceed to your direction, and answer to such questions as I shall aske of you: but will you give mee leave to propose them in *Homers* stile, for I would have you know, I am not altogether so unlearned as you imagine?

Mercurie. I pray thee how cam'st thou to know any thing of his, that art but a boat-man and tyed to thy oare?

Charon. Upbraid mee not I pray you, with my profession: for when I transported him at his death, I heard him pronounce many verses, of which I have kept some in my remembrance to this day: by the same token a foggie storme had like to have cast us all away: for as hee was singing (an unluckie poeme for sailers, wee may say)

*Odyss. 5. 291.
66.*

say) how *Neptune* gathered the clouds, and stirred the seas with his trident like a ladle in a pot, how hee raised all the windes and tumbled all the waves together, a sudden tempest with a darknesse fell upon us that had like to have overturned our boate, and made him so sick that hee vomitted up a great deale of his poeme, with his *Scylla*, his *Charybdis*, and all his *Cyclops*.

Mercurie. Then thou mightest easily keepe some for thy selfe, when thou lawest him to lay about him so lustilie.

Charon. Now tell mee

What bigge-bon'd man is this, so strong and tall,
By head and shoulders overtopping all?

Mercurie. This is *Milo*, the Champion of *Craton*, so much magnified by the *Grecians* for bearing a bull upon his backe, thorow the *Olympian* race.

Charon. How much greater cause have they to magnifie mee, that must shortly hoise up *Milo* himselfe when hee comes to us, and put him into a little boat, after hee hath beene foiled by that invincible *Antagonist*, death, who shall trip up his heeles, and give him a fall he knowes not how? then will hee crie and lament to us, when hee remembers the garlands and acclamations that have beene made on earth for him, though he now strut it out like a brave fellow, admired onely for carrying of a bull: but what may we thinke of him *Mercurie*? that he ever had any thought of death?

Mercurie. How should hee remember death, that is in the prime of all his strength?

Charon. Let us then leave him: for we shall laugh enough at him hereafter, when wee have him on ship-board, not able to carrie the weight of a gnat, much lesse to weild a bull: now tell mee what stately majesticall person this is, for by his habit hee should not be a *Grecian*.

that at one *Olympicke* feast, all the *Victors* were of this towne, and hence grew that proverbe. *Qui Crotoniatarum postremus est, is reliquorum Græcorum primus est.* which was a mile long.

Mercurie.

*Homer was
anciently pictu-
red vomiting,
or making wa-
ter in a basin,
and the rest of
the Poets stan-
ding round a-
bout, and drink-
ing every one a*

*part, to shew
that they recei-
ved their excel-
lence from him.*

*An imitation
of Homer. II.*

*3. v. 226. where
Priamus asks
the question of
Helen concern-
ing Ajax.*

*He began with
a sucking calfe,
and as that
grew, so still his
strength increa-
sed, so that at*

*lengthy conti-
nual exercise
and custome he
grew able to
carrie a bull.*

*A cuse in Ita-
ly very famous
for men of ac-
tive, in so much*

Herodot. lib. 1.

Iustine.

See the rocke

16 18.

x One of the 7.

wise men of

Greece, and

Lawgiver to

the Athenians.

He writ hylans

about the 33.

yeare of Tar-

quinius Prif-

cus reigning in

Rome. Gellius

lib 17. c 21.

y Two young men

the sonnes of an

Argive woman-

Priest, who ha-

ving drawne

their mother in

her chariot to

the Temple, shee

in recompence

of their pietie

besought the

god, to bestow

upon them that

thing whatsee-

ver it were that

it was best for

manto have,

whereupon ha-

ving supped

with their mo-

ther, and then

betaking them-

selves to their

rest, in the mor-

ning they were

both found dead.

Herod. lib. 1.

No man is so be-
accounted happy full of us, but makest the paying of their fare the true
before his death.

Mercurie. It is *Cyrus*, *Charon*, that formerly raigned over the *Medians*, and at this time King of the *Persians*: he lately vanquished the *Assyrians*, and brought *Babylon* under his subjection, and is now preparing an armie against *Lydia*, to subdue *Cræsus*, and make himselfe King over all.

Charon. And where is that *Cræsus*?

Mercurie. Looke that way towards the great Castle compassed with a triple wall: that is *Sardis*, and there you may see *Cræsus* sitting upon a bed of gold talking with

* *Solon* the *Athenian*: shall wee listen to heare what they say?

Charon. By all meanes.

Cræsus. O thou *Athenian* stranger, thou hast seene my riches and my treasure, the abundance of gold I have yet unwrought, and the costly furniture of my pallace: tell me now what man thou thinkest to be most happie.

Charon. What will *Solon* say to this?

Mercurie. Take you no care for that *Charon*, for hee will answer him bravely:

Solon. O *Cræsus*, fortunate men are few, but of all I know, I thinke *Cleobis* and *Biton* to be the most happy, that were sonnes of a woman priest.

Charon. Hee meanes the two *Argives*, that dyed together, after they had drawne their mother in her chariot to the Temple.

Cræsus. Be it so: put them in the first place of happinesse: but who shall be the second?

Solon. *Tellus* the *Athenian*, who led an honest life and died in defence of his countrie.

Cræsus. Thou base beggarly fellow: dost thou not hold mee to be a happie man?

Solon. I know not yet, *Cræsus*, what to say of that till you come to the end of your time, death is the true touchstone of happinesse, and a continuance of prosperitie to the end of life.

Charon. God-a-mercic, *Solon*, that thou art not unmind-accounted happy full of us, but makest the paying of their fare the true

Judge

Judge of felicitie: but who doth *Cræsus* now send out from him, and what is it they beare upon their shoulders?

Mercurie. Plates of gold, to consecrate as an offering to *Apollo* in lieu of his Oracles, which will shortly bring him to ruine: for the man is overmuch addict to vaticination.

Charon. Is that shining thing gold, that glitters with a pale ruddie colour? I have heard much of it, but I never saw any before.

Mercurie. That renowned name it carries, and this is it that men so fight for.

Charon. I cannot see what goodnesse is in it: onely it lades them shrewdly that carrie it.

Mercurie. Little dost thou know the warres that have beene made for it, the treacheries, the robberies, the perjuries, the murthers, the imprisonments, the long voyages, the trafficks and the slaveries.

Charon. For this, **Mercurie**, that lookes so like brasse? for brasse I am well acquainted with: you know I receive a halfe-pennie of everie man that croseth the ferrie.

Mercurie. True, but brasse is common, and therefore not in so great request: for they that worke in the mines, must digge a great depth to finde a little of this: for it growes in the earth, as lead and other mettals doe.

Charon. O the madnesse of mankind to be so besotted with such a pale and ponderous kinde of mettall!

Mercurie. *Solon* you see doth not so much doate upon it, for hee derides *Cræsus*, and all his barbarous ostentation: but it seemes he is to say somewhat more unto him: let us therefore harken what it is.

himself to ruine, but afterward questioning *Apollo* for the truth of the Oracle, was answered that the Oracle was not in the fault, but his owne misconstruction, for by the great kingdome was not meant the *Persians* but his owne, and that of the mule was made good in *Cyrus* his Conquerour, who was borne of parents of divers countries, his mother being daughter to *Astyages* King of the *Medes*, and his father a *Persian* and a subject, and was so in all things like a mule which is begotten by a hee asse and a mare being more noble by the mothers side than the father. Herod. Clio.

Solon.

Solon. I beseech you, *Cræsus*, tell mee whether you thinke *Apollo* hath any need of these plates.

Cræsus. Yes verily for hee hath not such an offering in *Delphus*.

Solon. Do you thinke you shall adde any happinesse to the god, if beside the rest of his riches, you furnish him with these plates also?

Cræsus. I thinke I shall.

Solon. Beleeve mee, *Cræsus*, you make heaven a poore place indeed, if they must be faine to send to *Lydia* for gold when they lacke it.

Cræsus. *And where is there so much gold in any place, as amongst us?

Solon. Doth not iron grow in *Lydia*?

Cræsus. Not at all.

Solon. Then you want the better mettall.

Cræsus. What, iron better than gold?

Solon. If you will answer mee with patience, it shall plainly appeare so.

Cræsus. What is your question, *Solon*?

Solon. Which are the better, they that save others, or they that be saved?

Cræsus. They that save others.

Solon. Then if *Cyrus* bring an armie against the *Lydians*, as they say hee will, shall your souldiers fight with golden swords, or is iron fitter for their purpose?

Cræsus. Iron no doubt.

Solon. I, were it not for iron, your gold might be carried captive into *Persia*.

Cræsus. Forspeake us not, I pray you.

Solon. God forbid it should be soe: but then you must needs confesse iron to be the better.

Cræsus. Should I then consecrate iron plates, and revoke my gold againe?

Solon. Hee hath as little need of your iron: but be it brasse or gold you dedicate, it will come to some mens hands one day, that will make rich use of your offering, for either the

* The river *Pactolus* runnes through *Lydia*, whose sands are all of gold.

the *Phocians*, or the *Boeotians*, or the *Delphians* themselves or some sacrilegious tyrant or other, will make good prize of them: god doth little regard your gold workes.

Cræf. Thou art ever quarrelling & grumbling at my riches. *Mercurie.* Thou see'st, *Charon*, the *Lydian* King cannot a-way with his plaine dealing, nor indure to have the truth told him: but hee shall have good cause to remember *Solon* shortly, when hee shall be taken captive by *Cyrus*, and cast

upon a pile of wood to be burnt: for I lately heard *Clotho* read over her booke of destinies, and among the rest this was also written, that *Cræsus* should be taken prisoner by *Cyrus*, and that *Cyrus* should be slaine by yonder Queene of the *Massagetes*: dost thou not see that *Scythian* Ladie there, that rides upon a white horse?

Charon. Yes.

Mercurie. That is *Tomyris*: shee shall cut off the head of *Cyrus*, and cast it into a vessell full of blood: dost thou not also see his sonne, that yong man with him? that is, *Cambyses*, who shall raigne after his father, and failing of his enterprises every way in *Lybia* and *Aethiopia*, in the end shall die mad, after they have killed *Apis*.

Charon. O most ridiculous follie! now, who dare looke upon them when they are in their ruffe? or who would beleeve, that so soone after, the one should be taken prisoner, the other have his head cast into a vessell of blood? but who is this, *Merc.* with the purple cassock buckled about him, and a diademe upon his head, to whom his cooke delivers a ring, cut out of a fishes bellie, taken in the sea? hee is sure some King at the least. *Hom. Odyss. 1.*

Mer. Well spied out, *Charon*, for thou hast now found *Polycrates*, sent him this advise, that since fortune was a fickle and unconstant goddess, seeing that she now so exceedingly flattered him, hee feared shee would sometime or other as enviously crosse him, and that he would therefore counsell him to temper his prosperitie with some voluntary misfortune, that so hee might be prepared for any alteration that might befall him, which he might do if considering with himselfe what thing in the world hee esteemed most hee threw it quite away, never to come in his sight again. *Polycrates* receiving this counsell, and bethinking himselfe tooke a ring wherein was a *smaragd* sigret, as the thing which hee most valued in the world, and taking boat cast it into the sea, but not long after a fisher-man presenting a very large fish, which he had taken, to the King the very same ring was found in the fishes bellie.

The Phocians, and Boeotians made warre for the Temple of Delphos, and oftentimes spoiled it.
Herodot. Clio. The Tyrant. 1.

Herod. l. 2. 3.
A calfe which the Egyptians worshipped for a god, having these markes, it was all over blacke except a square white in the forehead, & on his backe the figure of an eagle, two white haire in his tale and a beetle upō his tongue.

Herod. Thalia. d All things succeeding prosperously even to admiration with Polycrates, Amasis K. of Egypt with whom he had made a firme league of friendship

d Necrom. 7.

lycrates, the tyrant of the *Samians*, the happiest man alive: yet his servant *Meandrius*, that standeth by him, shall betray him into the hands of *Orates*, who shall hang him upon a gibbet: and thus shall the wretched man fall from his happinesse in a moment: this I also heard from *Clotho*:

Charon. Bravely done, *Clotho*, serve them all in their right kinde, cut off their heads, hang them up, that they may know themselves to be but men: let their advancement be onely to make their fall the more bitter: how I shall laugh to see them all naked in my little boat, and bring with them neither purple, diademe, nor bed of gold.

Mercurie. Enough of these: now behold the actions of ordinary men, *Charon*, of which thou seest some are sailors, some souldiers, some lawyers, some plough-men, some usurers, and some beggers.

Charon. I see a confused throng of sundrie sorts of people, and a life full of vexation and trouble, and their cities like hives of bees, in which every bee hath a particular sting to himselfe, wherewith he girdeth him that is next him, and some among them, that like waspes spoyle and oppresse the weaker: but I see a multitude of somewhat else, obscurely hovering about them: what may they bee?

A description of mans life. *Mercurie*. They are hopes, *Charon*, and feares, and follies, and covetousnesse, and angers, and hatreds, and the like: of which, follie, and hatred, and anger, and jealousie, and ignorance, and povertie are mixed among them, and dwell in the citie with them: but feares and hopes flie aloft: the one when it falls upon them, makes them amazed, and sometimes glad to keepe close, but the hopes still flie over their heads: and when a man thinkes to have sure hold of them, they take their flight and are gone, leaving them gaping after them, as you have seene *Tantalus* below after the water: But if you looke more narrowly, you shall see how the destinies have spunne every man a spindle above, from which they all hang by slender twines: doe

mans frailnesse. you not see little threds as small as spiders webbes coming

ming downe to everie man from the spindles?

Charon. I see a slender threed for every man: but many of them crosse from one to another, and goe in and out like a nett, this to him, and the same againe to another.

Mercurie. So it must bee, *Ferriman*: for it is this mans destinie to be kild by him, and hee by another: this man must be heire to him that hath the shorter thread, and another againe to him: this is the reason of that crossing: do you not see how little a line they all hang by? and he that is drawne on high, shall the sooner downe againe by the breaking of the thread, when it is not strong enough to hold his waight, and make a great noise in the fall: whereas hee that is drawne up but little, though he fall, it shall be without noise, for his next neighbour shall hardly heare it.

Charon. This makes mee laugh indeed, *Mercurie*.

Mercurie. It cannot be exprest in words, *Charon*, how much they deserve to be derided, especially to see how earnest they are upon it, and yet they must be gone in the midst of their hopes when they are clapt in the necke by honest death, who you see, hath many messengers and officers attending upon him for that purpose, as chilling agues, burning feavers, consumptions, inflammations of the lungs, swords, theeves, poysons, Judges, and Tyrants: *Deaths officers.* yet none of all this comes in their heads as long as they are in health: but when once they fall sicke, then they crie, alas, alas, woe is mee, what shall I doe: whereas if at the first they did consider with themselves that they are mortal, and were to bestow but a little time as strangers in this life, and so to depart againe, as out of a dreame, leaving all earthly things behinde them, they would live more temperately, and take their deaths more patiently: but now because they hope after a perpetuities of things present, when the officer comes to call them, and takes them aside, and fetters them fast with some fever or consumption, they grieve and take on at their departure, because they never dreamed of such a separation: what would hee doe, thinke you, that is busie in building him a new house, and hastens

Few men prepared for it.

Epictet. 8. &c.

his workmen forward as fast as hee can, if hee knew it should hasten his end also, and that as soone as he raised the rooffe, hee was to be gone, and leave his heire to enjoy it, himsele, miterable man, not once making a meale in it? or he that is jocund because his wife hath brought him a male child, and feasts his friends for joy, and sets the fathers name upon him, if hee knew the child should die, as soone as hee came to seven yeares of age? do you thinke hee would take so great comfort in his birth? the reason is, because they take great notice of him that is fortunate in his child, if he prove to be a Champion, and get the mastrie in *Olympus*: but if their next neighbour carrie a child to buriall, they never thinke upon it, nor what webbe hee hung by: thou seest also many, that strive and contend for the limits of their lands, and that gather and heape up riches in abundance, yet before they can take benefit of them, are called aside by those messengers and officers I before told you of.

Charon. I see all this: and muse in my selfe what pleasure they take in this life, and what that is, they are so loath to leave behinde them.

Mercurie. If a man should examine the state of their Kings, who are thought to attaine the highest degree of happinesse (excepting onely the uncertaintie of fickle fortune) hee shall finde them filled with more vexation than pleasure: as feares, troubles, hatreds, trecheries, angers and flatteries: for to them all these are incident: I omit their sorrows, sicknesses, and misfortunes, which domineer over them in equall authoritie: than if their condition be so ill, you may easily conjecture how it fares with private men.

A comparison of mans life.

Charon. I will tell you, *Mercurie*, my conceipt, and what I thinke men, and their whole manner of life, are most like unto: I have often seene those bubbles that rise now and then by the fall of water out of some spring: I meane those swelling things whereof froth is engendred: and I have noted that some of them are small, which break quick-

ly

ly and are soon dissolved: some againe last longer and by the addition of others grow bigger and bigger till they swell to a great height: yet in the end they burst also: for it cannot be avoided: such is the life of man, they are all puffed up with winde, some more, some lesse: some have a short continuance of swelling: and some vanish as soone as they are risen: but all must needs burst in the end.

Mercurie. Well said, *Charon*, thou hast made as good a comparison as *Homer*, for he likens the generation of men to the leaves of trees. *Iliad*. 6. v. 146.

Charon. They are no better, *Mercurie*, and yet you see how busie they are, and what a stirre they make in striving for dignities, honours and possessions, which they must all leave behinde them, and bring but one poore halfe-pennie with them when they come to us: what if I should call aloud unto them, now wee are got to such a height, and exhort them to abstaine from their vaine employments, and to live, as having death alwaies before their eyes, and say unto them, O foolish men, why do you bestow your time upon such trifles? mis-spends not your travels to so ill purpose: ye shall not live for ever: nothing you here affect can be perpetuall neither shall any man bring any of it away with him at his death, but of necessitie he must come starke naked, and leave his house, his land, and money behinde him, to be for ever in the possession of others, and subject to the changes of many masters: if I should proclaime this and the like amongst them, out of a place whence all might heare mee, do you not thinke it would do a great deale of good, and make them more warie in their carriage?

Merc. O honest *Charon*, little dost thou know how they are bewitched with ignorance & error, & their eares so stoppt, that they can hardly be boared open with an awgar: *Ulysses* could not make his followers eares more fast with waxe from hearing the *Syrens*: you may breake your heart with calling before they will harken to you: for look what vertue the water of *Lethe* hath with you, the same operation hath ignorance with them: yet there are some few amongst them

Od. 12. v. 177.

them, that will suffer no waxe to be crammed into their eares, but are attentive to the truth, see perfectly how the world goes, and able to judge of it accordingly.

Charon. What if I call to them?

Mercurie. It were bootlesse to tell them what they know already: you see how they stand aloofe off from the multitude, and deride their actions, taking no contentment in them: perceive you not how they are upon consultation to turne fugitives out of this life, and runne to you? for they are hated of all men because they reprove their ignorance.

Few men wise. *Charon.* Well done honest hearts: but *Mercurie* mee thinkes there be but few of them.

Mercurie. These are all: let us now downe againe.

Charon. One thing more, *Mercurie*, I desire to heare from you: let mee know but that, and you shall make your guidance compleat: I would faine see the places where dead bodies lye when they are cast into the earth.

Mercurie. They are called monuments, *Charon*, and tombes, and sepulchers: dost thou not see those heapes of earth that are cast up before their cities? and the pillars, & the *Pyramides*? those are all store-houses and receptacles of dead carcases.

f The Egyptian sepulchers built by their Kings at a wonderfull charge.

Charon. But why do they crowne those stones with garlands, and annoint them with sweet ointments? some make a great pile of wood before those heapes of earth upon which they burne costly and delicate banquets: and digge a pitt in the earth, into which they powre, as I suppose, wine, and honey mixt with it.

The manner of buriall in ancient times.

Mercurie. Beleeve mee *Ferriman*, I do not know what good all this can doe to them that are in hell: but perhaps they are perswaded, the soules below, come up againe to feed upon the savour, and smoake of the feast as they flie about it, and to drinke of the liquor in the pit.

Charon: They eate or drinke, whose skulls are withered & dried up? but I am a foole to say so much to you that conduct them every day, and know it impossible for them to get

get up againe when they are once under the earth: I were in a poore case then indeed, and should have somewhat to doe, if I were not onely to bring them downe, but also carry them up againe to drinke: O vaine men and ignorant, not knowing upon what termes the state of dead and living men depend, nor the manner of our beeing, where

g No difference is, but all is one

Whether they have Tombes or none,

Poore Irus of as great a birth

As Agamemnon under earth:

Thersites hath as good a feature

As Thetis sonne that comely creature.

All emptie skulls naked and drie

In Asphodelus medows lie.

g Animation and inversion of some of Homers verses Iliad. 1. & Od. 10. &c.

Mercurie. O *Hercules*, what a deale of *Homer* hast thou pumpt up together! but now thou hast put it into my head, I will shew thee *Achilles* tombe: see where it stands upon the sea shoare: for that is the *Trojan Sigeum*, and over against it is *Ajax* entombed in *Rhetium*.

h Both Promontories nere unto Troy.

Charon. These are no such great monuments, *Mercurie*: but now let mee see those famous cities we have heard of below, as *Ninus*, the citie of *Sardanapalus*, and *Babylon*, and *Mycena* and *Cleone*, and the citie of *Troy*: for I remember I have transported many a man from thence: *i* tenne yeares together I had no time to draw up my boat into the dock, nor once to make it cleane.

i Ninivie. k Ancient cities of Greece. l All the time of the Trojan warre.

Mercurie. *Ninus*, ferriman, is utterly vanisht, no token of it remaining, neither can any man tell where it stood: but *Babylon* you may see yonder, the citie that hath so many towres, and takes up so great a circuit of ground, shortly to be sought after as well as the other: as for *Mycena* and *Cleone*, I am ashamed to shew them, and especially *Troy*: for I know when you are got downe againe, you will have a boat with *Homer* for magnifying them so much in his verses: yet in former time they have beene famous places, though now decayed, for cities must die, *Ferriman*, as well as men: & which is more to be admired, even whole rivers are

in *Arver* said are perished from having any beeing: *Inachus* hath not so much as a sepulchre to be seen in all the countrie of *Argos*. *Charon*. Alas good *Homer*, that thou shouldst commend them so highly, and set them forth with such stately titles, as sacred *Ilium*, spacious *Ilium*, beautifull *Cleona*: but whilst wee are busie in talke, who are they that are fighting yonder, and kill one another so desperately?

Mercurie. There thou seest the *Argives* and *Lacedæmonians* in battell, *Charon*, and *Othryades* their captaine, halfe dead, and writing downe his owne name, as a trophie of the victorie.

Charon. What do they fight for, *Mercurie*?

Mercurie. For the same countrie they fight in.

Charon. O grosse ignorance: they know not, that although every man amongst them had as much as all *Peloponnesus* in his possession, yet *Æacus* would allow no more, than a plot of a foote broad for a man to abide in: and this countrey must often be plowed up by man after man, which many times with their plow shares shall turne up trophies out of the depth of the earth.

Mercurie. This must be so: therefore now let us downe againe and depart: I, to the businesse I was sent about, thou to thy boat, and I will bring thee passengers, as speedily as I can.

Charon. You have done mee a friendly favour, *Mercurie*, and I will record you for my benefactor everlastingly: for by your meanes I have got knowledge of matters appurtenant to miserable mankind, and have seene Kings, plates of gold, sacrifices, and battels: but not a word of *Charon*.

Argives, *Alcinor*, and *Cromius* who returned to *Argos* supposing that they had got the victory: of the *Lacedæmonians* *Othryades*, who remained in the field, spoiled the bodies of his slain enemies, and wrote his name in his shield with his owne blood in token of the victory. O The greatest peninsula of all Europe, joynd to the rest of Greece by the Corinthian Isthmus, it is now called *Morea*.

LUCIAN

L V C I A N

HISTORIE



Venas Champions, and wraflers, and such as practise the strength and agilirie of body, are not onely carefull to retaine a sound constitution of health, and to hold on their ordinarie course of exercise, but sometimes also to recreate themselves with seasonable intermission, and esteeme it as a maine point of their practice: so I thinke it necessarie for Schollers, & such as addict themselves to the studie of learning, after they have travelled long in the perusal of serious authors, to relaxe a little the intention of their thoughts, that they may be more apt and able to indure a continued course of study: And this kinde of repose will bee the more conformable, and fit their purpose better, if it be employed in the reading of such workes, as shall not onely yeeld a bare content by the pleasing and comely composure of them, but shall also give occasion of some learned speculation to the minde, which I suppose I have effected in these bookes of mine: wherein not only the noveltie of the subject, nor the pleasingnes of the project, may tickle the Reader with delight, nor to heare so many notorious lies delivered perswasively and in the way of truth, but because every thing here by mee set down, doth in a Comickall fashion glance at some or other of the old Poets, Historiographers, and Philosophers, which in their writings have recorded many monstrous and intolerable untruthes, whose names I would have

The Prologue.

The minde requires some recreation, as well as the body.

His purpose in writing this historie.

have quoted downe, but that I knew the reading would be-
 1 He wrote also wray them to you. *Ctesias*, the sonne of *Ctesiochus*, the
 30. booke of the *Cnidian*, wrote of the Region of the *Indians*, and the state
 Persian History of those Countries, matters, which he neither saw himselfe,
 Su d. nor ever heard come from the mouth of any man. *Jambu-
 lus* also wrote many strange miracles of the great sea,
 which all men knew to be lies and fictions, yet so compo-
 sed that they want not their delight: and many others have
 made choise of the like argument, of which some have pub-
 lished their owne travells, and peregrinations, wherein
 they have described the greatnesse of beasts, the fierce con-
 dition of men, with their strange and uncouth manner of
 life: but the first father and founder of all this foolerie, was
 Odyss. 9. &c. *Homer's Ulysses*, who tells a long tale to *Alcinous*, of the
 servitude of the windes, and of wild men with one eye in
 their foreheads that fed upon raw flesh: of beasts with ma-
 ny heads, and the transformation of his friends by inchant-
 ed potions, all which hee made the sillie *Phaakes* beleieve
 for great sooth. This comming to my perusall, I could not
 condemne ordinarie men for lying, when I saw it in request
 amongst them that would be counted Philosophicall per-
 sons: yet could not but wonder at them, that wri-
 ting so manifest lies, they should not thinke to bee ta-
 ken with the manner; and this made mee also ambi-
 tious to leave some monument of my selfe behinde mee,
 that I might not be the onely man exempted from this
 libertie of lying: and because I had no matter of veritie to
 imploy my penne in, (for nothing hath befallne mee worth
 the writing) I turned my stile to publish untruthes, but
 with an honeste minde than others have done: for this
 one thing I confidently pronounce for a truth, that I lie: and
 this I hope, may be an excuse for all the rest, when I con-
 fesse what I am faultie in: for I write of matters which I
 neither saw nor suffered, nor heard by report from others,
 Tam vacui-
 pis populum
 Phaeaciputa-
 vit. Juven. which are in no beeing, nor possible ever to have a begin-
 ning: let no man therefore in any case give any credit to
 them.

Hee professes
 himselfe a lyar.

Disfankering

Disfankering on a time from the pillars of *Hercules*, the b Two moun-
 winds fitting mee well for my purpose, I thrust into the taines, one in
 West Ocean: the occasion that moved mee to take such a Europe, the o-
 voyage in hand, was onely a curiositie of minde, a desire of ther in Africke,
 novelties, and a longing to learne out the bounds of the on each side the
 Ocean, and what people inhabit the farther shoare: for Straits of Gi-
 braltar.
 which purpose, I made plentifull provision of victualls and
 fresh-water, got fiftie companions of the same humor to
 associate mee in my travells, furnished my selfe with store
 of munition, gave a round summe of money to an expert
 pilot that could direct us in our course, and new rig'd, and
 repair'd a tall ship strongly, to hold a tedious and difficult
 journey: Thus sailed wee forward a day and a night with
 a prosperous winde, and as long as wee had any sight of
 land, made no great hast on our way: but the next morrow
 about sunne rising, the wind blew high, and the waves be-
 gan to swell, and a darknesse fell upon us, so that wee could
 not see to strike our sailes, but gave our ship over to the
 winde and weather: thus were we tost in this tempest, the
 space of three-score and nineteene daies together, on the
 fourescoreth day, the sunne upon a sudden brake out, and
 we descried not farre off us, an Island full of mountaines &
 woods, about the which the seas did not rage so boiste-
 rously, for the storme was now reasonably well calm'd:
 there wee thrust in, and went on shoare, and cast our selves
 upon the ground, and so lay a long time, as utterly tired
 with our miserie at sea: in the end we arose up, and divi-
 ded our selves: thirtie we left to guard our ship: my selfe,
 and twentie more, went to discover the Island, and had not
 gone above three furlongs from the sea thorough a wood,
 but wee saw a brasen pillar erected, whereupon Greeke let-
 ters were engraven, though now much worne and hard to
 be discerned, importing, [Thou farre travelled *Hercules* and
Bacchus: there were also neare unto the place, two portrai-
 tures cut out in a rock, the one of the quantitie of an acre
 of ground, the other lesse: which made mee imagine the
 the lesser to be *Bacchus*, and the other *Hercules*: and giving
 them

It was requisite
 the tempest
 should continue
 how long, and
 kee saile alto-
 gether in the dark,
 lest he should be
 asked the way
 to this strange
 Island.

Q2

*c An Island in
the Egean
sea, famous for
excellent wines.*

*See our Authors
modesty, for this
carries more
probability by
farre, than that
a spring of wine
should rise out
of the earth.*

*Halfe a virgin
& halfe a tree.*

*Many men
have thus lost
themselves, in
the yeelding to
the bewitching
entisements of
wine and wo-
men.*

them due adoration: wee proceeded on our journey: and farre wee had not gone, but we came to a river, the streame whereof seemed to runne with as rich wine, as any is made in *Chios*, and of a great breadth, in some places able to beare a ship, which made mee to give the more credit to the inscription upon the pillar, when I saw such apparant signes of *Bacchus* peregrination: we then resolved to travel up the streame, to finde whence the river had his originall: and when we were come to the head, no spring at all appeared, but mightie great vine trees of infinite number, which from their roots distilled pure wine which made the river run so abundantly: the streame was also well stored with fish, of which we tooke a few, in taste & colour much resembling wine, but as many as ate of the, fell drunke upon it: for when they were opened & cut up, we found them to be full of lees: afterwards mee in xed some fresh-water fish with them, which allayed the strong taste of the wine. We then crost the streame where we found it passable, and came among a world of vines of incredible number, which towards the earth had firme stocks and of a good growth but the tops of them were women, from the hips upwards, having all their proportion perfect and compleat: as painters picture out *Daphne*, who was turned into a tree when shee was overtaken by *Apollo*: at their fingers ends sprang out branches full of grapes, and the haire of their heads was nothing else but winding wires and leaves, and clusters of grapes: when we were come to them they saluted us, and joyned hands with us, and spake unto us some in the *Lydian*, and some in the *Indian* language, but most of them in *Greeke*: they also kist us with their mouthes, but hee that was so kist fell drunke, and was not his owne man a good while after: they could not abide to have any fruit pulled from the, but would roare & erie out pittifully, if any man offered it: some of them desired to have carnall mixture with us, & two of our company were so bold as to entertaine their offer, and could never afterwards be loosed from them, but were knit fast together at their nether parts, from

from whence they grew together, and tooke roote together, and their fingers began to spring out with branches, and crooked wiers, as if they were ready to bring out fruit: whereupon wee forooke them and fled to our shippes, and told the company at our comming what had betide unto us, how our fellows were entangled, and of their copulation with the vines: then we tooke certaine of our vessels, and filled them, some with water and some with wine out of the river, and lodged for that night neare the shoare. On the morrow wee put to sea againe, the winde serving us weakely, but about noone, when wee had lost sight of the Island, upon a suddaine a whirlewinde caught us, which turned our shippe round about, and lifted us up some three thousand furlongs into the aire, and suffered us not to settle againe into the sea, but wee hung above ground, and were carried aloft with a mightie wind which filled our sailes strongly. Thus for seven daies space and so many nights, wee were driven along in that manner, and on the eight day, wee came in view of a great countrie in the aire, like to a shining Island, of a round proportion, gloriously glittering with light, and approaching to it, wee there arrived, and tooke land, and surveying the countrie, we found it to be both inhabited and husbanded: and as long as the day lasted we could see nothing there, but when night was come many other Islands appeared unto us, some greater and some lesse, all of the colour of fire, and another kind of earth underneath, in which were cities, & seas, & rivers, & woods, and mountains, which we conjectured to be the earth by us inhabited: and going further into the land, we were met withall & taken by those kind of people, which they call *Hippogypians*: these *Hippogypians* are men riding upon monstrous vultures, which they use instead of horses: for the vultures there are exceeding great, every one with 3 heads, a piece: you may imagine their greatnesse by this: for every feather in their wings was bigger & longer than the mast of a tall ship: their charge was to flie about the countrie, & all the strangers they found to bring the to the

*The Island of
of the Moone.*

*What winds
blew them thither.*

*He closely taxes
their opinion
who hold the
Sunne, Moone,
and Starres to
be inhabited
countries.*

*A made word
signifying horse-
vultures, or vul-
ture-horses, or
vulture riders:
and so are the
rest that follow,
names coined,
and composed
for his purpose.*

King:

King: and their fortune was then to seize upon us, and by them wee were presented to him: As soone as he saw us, he conjectured by our habit what country-men we were, and said, are not you strangers *Grecians*? which when wee affirmed, and how could you make way, said hee, thorow so much aire as to get hither? then wee delivered the whole discourse of our fortunes to him, whereupon hee began to tell us likewise of his owne adventures, how that hee also was a man, by name *Endymion*, and rapt up long since from the earth, as he was asleep, and brought hither, where he was made King of the Countrey, and said it was that region: which to us below seemed to bee the Moone, but hee bad us be of good cheare, and feare no danger, for we should want nothing wee stood in need of: and if the warre he was now in hand withall against the Sunne, succeeded fortunately, we should live with him in the highest degree of happinesse: then we asked of him what enemies he had, and the cause of the quartell: and he answered, *Phaethon* the King of the inhabitants of the Sunne (for that is also peopled as well as the Moone) hath made warre against us a long time, upon this occasion. I once assembled all the poore people and needie persons within my dominions, purposing to send a Colonie to inhabit the Morning Starre, because the countrey was desart, and had no bodie dwelling in it: This *Phaethon* envying, crost mee in my designe, and sent his *Hippomyrmicks*, to meeete with us in the mid-way, by whom wee were surprised at that time, being not prepared for an encounter, and were forced to retire: now therefore my purpose is once againe to denounce warre, and publish a plantation of people there: if therefore you will participate with us in our expedition, I will furnish you every one with a prime Vulture, and all armour answerable for service: for to morrow wee must set forwards: with all our hearts, said I, if it please you: then were we feasted and abode with him, and in the morning arose to set our selves in order of battell: for our scouts had given us knowledge that the enemy was at hand:

• Icaromen. c.

Endymion King
of the Moone.

¶ The sonne of
Phœbus and
Clymene, who
having obtained
leave to ride one
day about the
world in his fa-
thers Chariot,
though fore a-
gainst his will,
by his unskillfull
driving scorcht
a great part both
of heaven and
earth, and was
therefore strooke
dead with a
thunderbolt by
Jupiter. Ovid.
Met.

The morning
there, but the
evening here.

hand: our forces in number amounted to an hundred thousand, besides such as bare burthens and enginiers, and the foote forces, and the strange aids: of these fourescore thousand were *Hippogypians*, and twentie thousand, that rode upon *Lachanopters*, which is a mightie great foule, and instead of fethers, covered thick over with wort leaves: but their wing feathers, were much like the leaves of lettices: after them were placed the *Cancrobelians* and the *Scorodromachians*: there came also to aid as from the beare starre, thirtie thousand *Pssyllotoxotans*, and fifty thousand *Anomodromians*: these *Pssyllotoxotans*, ride upon great fleas, of which they have their denomination: for every flea among them is as bigge as a dozen elephants: the *Anomodromians* are footmen yet flew in the aire without feathers in this manner: every man had a large mantle reaching downe to his foot, which the winde blowing against, filled it like a saile, and they were carried along as if they had beene boats: the most part of these in fight were targetiers: it was said also that there were expected from the starres over *Cappadocia*, three-score and ten-thousand *Struthobalanians*, and five thousand *Hippogermanians*, but I had no sight of them, for they were not yet come, and therefore I durst write nothing, though wonderfull and incredible reports were given out of them: this was the number of *Endymions* armie: the furniture was all alike: their helmets of beane hulls, which are great with them and very strong, their breast-plates all of lupines cut into scales, for they take the shels of lupines, and fastening them together, make breast-plates of them which are impenetrable, and as hard as any horne: their shields and swords like to ours in *Greece*: and when the time of battell was come, they were ordered in this manner. The right wing was supplied by the *Hippogypians*, where the King himself was in person, with the choicest souldiers in the army, amongst whom wee also were ranged: the *Lachanopters* made the left wing, and the aids were placed in the maine battell as every mans fortune fell: the foot, which in number

The number of
the forces.

The order of
Endymions
battell.

g They are in
the Egean
sea, in number
13.

The order of
Phaetons bat-
tall.

ber were about fixe thousand *Myriades*, were disposed of in this manner: there are many spiders in those parts of mightie bignesse, every one in quantitie exceeding one of the Islands *Cyclades*: these were appointed to spinne a webbe in the aire betweene the Moone, and the Morning Starre, which was done in an instant, and made a plaine Champian, upon which the foote forces were planted, who had for their leader, *Nycteron* the sonne of *Endianax*, and two other associates. But of the enemies side the left wing consisted of the *Hippomyrmekes*, and among them *Phaethon* himselfe: these are beasts of huge bignesse and winged, carying the resemblance of our emets, but for their greatnesse: for those of the largest size were of the quantitie of two acres, and not onely the riders supplied the place of souldiers, but they also did much mischief with their hornes: they were in number fiftie thousand: in the right wing were ranged the *Aeroconopes*, of which there were also about fiftie thousand, all archers riding upon great gnats: then followed the *Aerocordakes* who were light armed and footmen, but good souldiers, casting out of slings a farre off huge great turneps and whosoever was hit with them lived not long after, but died with the stink that proceeded from their wounds: it is said they use to anoint their bullets with the poyson of mallows: after them were placed the *Canlomycetes*, men at armes and good at handstroakes, in number about fiftie thousand: they are called *Canlomycetes*, because their shields are made of mushrums, and their speares of the stalkes of the hearbe *Asparagus*: neare unto them were placed the *Cynobalanians*, that were sent from the Dog-starre to aid him, these were men with dogs faces, riding upon winged acornes: but the slingers that should have come out of *Via lactea*, and the *Nephelocentaures* came too short of these aids, for the battell was done before their arrivall, so that they did them no good: & indeed the slingers came not at all, wherefore they say *Phaethon* in displeasure over-ran their countie: these were the forces that *Phaethon* brought into the field

The fight.

field: and when they were joyned in battell, after the signall was given, and the asses on either side had braied, (for these are to them instead of trumpets) the fight began, and the left wing of the *Heliorans*, or Sunne souldiers, fled presently, and would not abide to receive the charge of the *Hippogypians*, but turned their backs immediately, & many were put to the sword: but the right wing of theirs were too hard for our left wing, and drove them back till they came to our footmen, who joyning with them, made the enemies there also turne their backs and flie, especially when they found their owne left wing to be overthrowne. Thus were they wholly discomfited on all hands, many were taken prisoners, and many slaine: much blood was spilt, some fell upon the clouds, which made them looke of a red colour, as sometimes they appeare to us about Sunne-setting: some dropt downe upon the earth: which made mee suppose it was upon some such occasion, that *Homer* thought *Jupiter* rained blood for the death of his sonne *Sarpedon*: returning from the pursuit, wee erected two Trophies: one for the fight on foote, which wee placed upon the spiders webbe: the other for the fight in the aire, which wee set up upon the clouds: as soone as this was done, newes came to us by our scouts, that the *Nephelocentaures* were comming on, which indeed should have come to *Phaethon* before the fight. And when they drew so neare unto us that we could take full view of them, it was a strange sight to behold such monsters, composed of flying horses & men: that part which resembled mankinde, which was from the waist upwards, did equall in greatnesse the *Rhodian Colossus*, and that which was like a horse, was as bigge as a great shippe of burden: and of such multitude that I was fearefull to set downe their number, lest it might be taken for a lie: and for their leader, they had the *Sigittarius* out of the *Zodiacke*: vvhhen they heard that their friends were foyled, they sent a messenger to *Phaethon* to renewe the fight: vvhereupon they set themselves in aray, and fell upon the *Selenitans* or

Iliad. lib. 16.

v. 459.

h Icaromenip. y

i Chiron the Centaur, who was translated into heaven, and made one of the 12 signes of the Zodiacke.

R

the

the Moone souldiers that were troubled, and disordered in following the chace, & scattered in gathering the spoiles, and put them all to flight, and persued the King into his citie, and killed the greatest part of his birds, overturned the Trophies hee had set up, and overcame the vvhole cuntry that was spunne by the spiders: My selfe and two of my companions were taken alive: when *Phaethon*, himselfe was come, they set up other Trophies in token of victorie, and on the morrow vvee were carried prisoners into the Sunne, our armes bound behinde us with a piece of the cobweb: yet would they by no meanes lay any siege to the citie, but returned and built up a wall in the midst of the aire, to keepe the light of the Sunne from falling upon the Moone, & they made it a double wall, wholly compact of clouds, so that a manifest ecclipse of the Moone ensued, and all things detained in perpetuall night: wherewith *Endymion* was so much oppressed, that he sent Embassadors to intreat the demolishing of the building, and beseech him that hee would not damne them to live in darknesse, promising to pay him tribute, to be his friend and associate, and never after to stirre against him: *Phaethons* counsell twice assembled to consider upon this offer: and in their first meeting would remit nothing of their conceived displeasure, but on the morrow they altered their mindes to these termes. The *Heliotans* and their colleagues have made a peace with the *Selenitans* and their associates upon these conditions, that the *Heliotans* shall cast downe the wall, and deliver the prisoners that they have taken, upon a ratable rancome: and that the *Selenitans* should leave the other starres at libertie, and raise no warre against the *Heliotans*, but aid and assist one another, if either of them should be invaded: that the King of the *Selenitans* should yearly pay to the King of the *Heliotans* in vway of tribute, tennethousand vessels of dewe, and deliver tennethousand of their people to be pledges for their fidelitie: that the Colonie to be sent to the Morning starre, should be joyntly supplied by them both, and libertie given to any

The reason of
the Moones E-
clipse.

else

else that would; to be sharers in it, that these articles of peace should be ingraven in a pillar of amber, to be erected in the midst of the aire upon the confines of their country: for the performance whereof were sworne of the *Heliotans*, *Pyronides*, and *Therites*, and *Phlogias*: and if the *Selenitans*, *Nyktor*, and *Menias*, and *Polylampes*: thus was the place concluded, the wall immediately demolished, and all his friends: vvhich I by no meanes would yeeld unto, but desired of all loves, to be dismissed againe into the sea: and hee finding it impossible to perswade us to his purpose, after seven daies feasting, gave us leave to depart. Now, vvhich strange novelties worthy of note I observed during the time of my abode there, I will relate unto you. The first is, that they are not begotten of women but of mankinde: for they have no other marriage but of males: the name of women is utterly unknowne among them: until they accomplish the age of five and twentie yeares, they are given in marriage to others: from that time forwards they take others in marriage to themselves: for as soone as the infant is conceived the legge begins to swell, and afterwards vvhhen the time of birth is come, they give it a lance and take it out dead: then they lay it abroad vvvith open mouth towards the vvinde, and so it takes life: and I thinke thereof the *Grecians* call it the bellie of the legge, because therein they beare their children instead of a belly. I will tell you now of a thing more strange than this: there are a kinde of men among them called *Dendritans*, which are begotten in this manner: they cut out the right stone out of a mans codd, and set it in their ground, from which springeth up a great tree of flesh, with branches and leaves, bearing a kinde of fruit much like to an acorne, but of a cubite in length, which they

These names of
the inhabitants
of the Sunne, are
taken from things
belonging to the
day, those of the
Moone from
things appertai-
ning to the
night.

The strange no-
velties hee ob-
serv'd in those
parts.

Why that part
which we terme
the calfe, is cal-
led by the Gre-
cians the belly
of the legge.

R a

they gather when they are ripe, and cut men out of them: their privie members are to be set on, and taken off, as they have occasion: rich men have them made of Ivorie, poore men of vwood, vwherewith they performe the act of generation, and accompanie their spowfes: vwhen a man is come to his full age hee dieth not, but is dissolved like smoake and is turned into aire. One kinde of food is common to them all: for they kindle a fire and broyle frogges upon the coales, vvhich are with them in infinite numbers flying in the aire, and whilst they are broyling, they sit round about them, as it were about a table, and lappe up the smoake that riseth from them, and feast themselves therewith, and this is all their feeding: for their drinke, they have aire beaten in a morter, which yeeldeth a kinde of moysture much like unto dew: they have no avoydance of excrements, either of urine or dung, neither have they any issue for that purpose, like unto us: their boyes admit copulation, not like unto ours, but in their hammes, a little above the calfe of the legge, for there they are open: they hold it a great ornament to be bald, for hairie persons are abhord with them, and yet among the Starres that are Comets, it is thought commendable, as some that have travelled those coasts reported unto us: such beards as they have, are growing a little above their knees: they have no nailes on their feete, for their whole foote is all but one toe: every one of them at the point of his rumpe, hath a long colewort growing out in stead of a tale, alwaies greene and flourishing, which though a man fall upon his backe, cannot be broken: the dropping of their noses is more sweete than honey: when they labour or exercise themselves, they annoint their bodie with milke, whereinto if a little of that honey chance to drop, it will be turned into cheefe: they make very fat oile of their beanes, and of as delicate a savour as any sweet ointment: they have many vines in those parts, which yeeld them but water: for the grapes that hang upon the clusters

are

are like our halestones: and I verily thinke, that when the vines there are shaken with a strong winde, there falls a storme of haile amongst us, by the breaking down of those kinde of berries: their bellies stand them instead of satchels, to put in their necessities, which they may open and shut at their pleasure, for they have neither liver, nor any kind of entralls, onely they are rough and hairie within, so that when their young children are cold, they may be inclosed therein to keepe them warme: the rich men have garments of glasse, very soft and delicate, the poorer sort of brasle woven, whereof they have great plentie, which they inleame with water, to make it fit for the workman, as we do our wooll. If I should write what manner of eies they have, I doubt I should be taken for a liar, in publishing a matter so incredible: yet I cannot chuse but tell it: for they have eyes to take in and out as please themselves: and when a man is so disposed, hee may take them out and lay them by, till hee have occasion to use them, and then put them in and see againe: many when they have lost their owne eies, borrow of others: for the rich have many lying by them: their eares are all made of the leaves of plane-trees, excepting those that come of acornes, for they onely have them made of vwood. I saw also another strange thing in the same court: a mightie great glasse, lying upon the top of a pit, of no great depth, whereinto, if any man descend, hee shall heare every thing that is spoken upon the earth: if hee but looke into the glasse, hee shall see all cities, and all nations as well as if hee were among them: there had I the sight of all my friends, and the whole countrie about: whether they saw mee or not. I cannot tell: but if they beleve it not to be so, let them take the paines to goe thither themselves and they shall finde my words true: then we tooke our leaves of the king, and such as were neare him, and tooke shipping, and departed: at which time *Endymion* bestowed upon mee two mantles made of their glasse, & five of brasle, with a compleat armour of those shells of lupines,

R 3

all

*Their food.**Their drinke.**Because that Comets seeme to be hairie, and have their name from thence.**The cause of haile. The like is assigned by the Poets of the Gorgons, three sisters that had but one eye amongst them which they used by turnes when they went abroad.*

all which I left behinde mee in the whales: and sent with us a thousand of his *Hippogypians* to conduct us five hundred furlongs on our way: In our course we coasted many other countries, and lastly arrived at the morning starre now newly inhabited, where wee landed, and tooke in fresh water: from thence wee entred the *Zodiake*, passing by the Sunne, and leaving it on our right hand tooke our course neare unto the shoare, but landed not in the country, though our companie did much desire it, for the winde would not give us leave: but wee saw it was a flourishing region, fat, and well watered, abounding with all delights: but the *Nephelocentaures* espying us, who were mercenary fouldiers to *Phaethon*, made to our ship as fast as they could, and finding us to be friends, said no more unto us, for our *Hippogypians* were departed before: then wee made forwards, all the next night and day, and about evening-tide following wee came to a citie called *Lychnopolis*, still holding on our course downewards: this citie is seated in the aire betweene the *Pleiades* and the *Hyades*, somewhat lower than the *Zodiake*, and arriving there, not a man was to be seene, but lights in great numbers running to and fro, which were employed, some in the market place, and some about the haven, of which many were little, and as a man may say, but poore things, some againe were great and mightie exceeding glorious and resplendent, and there were places of receipt for them all, every one had his name as well as men, and we did heare them speake: these did us no harme, but invited us to feast with them, yet we weare so fearfull, that we durst neither eate nor sleepe as long as wee vvere there: their court of justice standeth in the midst of the citie, where the governour sitteth all the night long calling every one by name, and hee that answereth not is adjudged to die, as if he had forsaken his rankes: their death is to be quenched: wee also standing amongst them sawe what was done, and heard what answers the lights made for themselves, and the reasons they alleaged for tarrying so long: there wee also knew our owne light, and spake un-

The citie of
lights.

A very proper
death.

to

to it, and questioned it of our affaires at home, and how all did there, which related every thing unto us: that night wee made our abode there, and on the next morrow returned to our ship: and sailing neare unto the clouds had a sight of the citie *Nephelococcygia*, which wee beheld with great wonder, but entred not into it, for the winde was against us: the King thereof was *Coronus* the sonne of *Coriophion*: and I could not chuse but thinke upon the Poet *Aristophanes*, how wise a man hee was, and how true a reporter, and how little cause there is to question his fidelity for what hee hath written. The third after, the Ocean appeared plainly unto us, though we could see no land, but what was in the aire: and those countries also seemed to be fierie and of a glittering colour: the fourth day about noone, the winde gently forbearing, settled us faire and leasurely into the sea: and as soone as wee found our selves upon water, we were surprised with incredible gladnesse, and our joy was unexpressible: we feasted and made merrie with such provision as wee had, we cast our selves into the sea, and swamme up and downe for our disport, for it was a calme. But oftentimes it falleth out, that the change to the better, is the beginning of greater evils: for when wee had made onely two daies saile in the water, as soone as the third day appeared, about Sun-rising, upon a sudden wee saw many monstrous fishes and whales: but one above the rest containing in greatnesse fiftene hundred furlongs, which came gaping upon us and troubled the sea round about him, so that hee was compassed on every side with froth and fume, shewing his teeth a farre off, which were longer than any beech trees are with us, all as sharpe as needles, and as white as Ivorie; then wee tooke, as wee thought, our last leaves one of another, and embracing together, expected our ending day: the monster was presently with us, and swallowed us up shippe and all: but by chance, he caught us not betweene his chops, for the ship slid thorow the void passages downe into his entralls: when we were thus got within him wee continued a good while

As some have affirmed every countie to be governed specially by some particular Star, so hee saignes a light in this city for everie nation which could tell all that was done amongst them.

As in his Comedie called the Clouds, which hee wrote against Socrates.

A fish of an indifferent size.

*A countrie
within the
whale.*

while in darkenesse and could see nothing, till hee began to gape, and then we perceived it to be a monstrous whale of a huge breadth and height, bigge enough to containe a citie that would hold tenne thousand men: and within wee found small fishes, and many other creatures chopt in pieces, and the masts of ships, and ankers, and bones of men, and luggage: in the midst of him was earth and hills, which were raised, as I conjectured, by the settling of the mudde which came downe his throat: for woods grew upon them and trees of all sorts, and all manner of hearbes, and it looked as if it had beene husbanded: the compasse of the land was two hundred and fortie furlongs: there were also to be scene all kind of sea-fowle, as gulls, halcyons, and others that had made their nests upon the trees: then wee fell to weeping abundantly: but at the last I row'd up my companie, and propt up our ship: and stroke fier: then wee made ready supper of such as wee had, for abundance of all sort of fish lay ready by us, and wee had yet water enough left which wee brought out of the Morning Starre: the next morrow wee rose to watch when the whale should gape: and then looking out, we could sometimes see mountaines, sometimes onely the skies, and many times Islands: for we found that the fish carried himselfe with great swiftnesse to every part of the sea: when we grew weary of this, I tooke seaven of my company, and went into the wood to see what I could finde there, and wee had not gone above five furlongs, but we light upon a temple erected to *Neptune*, as by the title appeared: and not farre off wee espied many sepulchers and pillars placed upon them, with a fountaine of cleare water close unto it; we also heard the barking of a dogge, and saw smoake rise a farre off, so that wee judged there was some dwelling thereabout: wherefore making the more haist, wee lighted upon an old man and a youth, who were very busie in making a garden and in conveying water by a channell from the fountaine into it: whereupon we were surpris'd both with joy and feare: and they also were brought into the same taking, and for a long time remained

main'd mute: but after some pause, the old man said: what are yee, you strangers? any of the sea spirits? or. miserable men like unto us? for wee that are men by nature, borne and bred in the earth, are now sea-dwellers, and swimme up and downe within the Continent of this whale, and know not certainly what to thinke of our selves: wee are like to men that be dead; and yet beleeve our selves to be alive. Whereunto I answered: for our parts, father, wee are men also, newly come hither, and swallowed up ship and all but yesterday: and now come purposely within this wood, which is so large and thicke: some good angell, I I thinke did guide us hither to have the sight of you, and to make us know, that wee are not the onely men confin'd within this monster: tell us therefore your fortunes vvee beseech you, vvhat you are, and how you came into this place: but hee answered; you shall not heare a word from mee, nor aske any more questions, untill you have taken part of such viands as vvee are able to afford you: so hee tooke us, and brought us into his house, which vvas sufficient to serve his turne; his pallets vv ere prepared; and all things else made readie: then hee set before us herbes, and nuts, and fish, and fild out of his owne wine unto us: and vvhen vvee vv ere sufficiently satisfied, hee then demanded of us vvhat fortunes vvee had endured; and I related all things to him in order that had betide unto us, the tempest, the passages in the Iland, our navigation in the aire, our waire, and all the rest, even till our diving into the whale: vvhereat he vvondered exceedingly, and began to deliver also what had befallne to him, and said: by lineage, O yee strangers, I am of the Isle^m *Cyprus*, and travelling from mine owne countrie as a marchant, with this my sonne you see here, and many other friends with mee, made a voyage for *Italy* in a great ship full fraught vvith marchandise, vvich perhaps you have scene broken in pieces in the mouth of the vvhole: vvee sailed vvith faire weather, till wee vv ere as farre as *Sicilie*: but there we were overtaken vvith such a

It was a custom in ancient times to entertaine all strangers with a feast before they enquired of their affaires.

An Island in the easterne part of the Mediterranean sea, betwixt Syria and Cilicia.

boistrous storme, that the third day wee were driven into the Ocean, where it was our fortune to meete with this whale which swallowed us all up, and onely wee two escaped with our lives, all the rest perished, whom wee have here buried and built a Temple to *Neptune*: ever since we have continued this course of life, planting hearbs & feeding upon fish and nuts: here is wood enough you see, and plentie of vines which yeeld most delicate wine: we have also a well of excellent coole water, which it may be you have scene: wee make our beddes of the leaves of trees, and burne as much wood as wee will: wee chase after the birds that flie about us, and goe out upon the gills of the monster to catch after live fishes: here wee bath our selves when vvee are disposed, for vvee have a lake of salt water not farre off, about some twentie furlongs in compasse, full of sundrie sorts of fish, in which vvee swimme and saile upon it in a little boat of mine owne making. This is the seven and twentieth yeare of our drowning, and with all this wee might be well enough contented, if our neighbours, and borderers about us were not perverse and troublesome, altogether insociable and of sterne condition. Is it so indeed, said I, that there should be any within the whale but your selves? many said hee, and such as are unreconcilable towards strangers, and of monstrous and deformed proportions: the westerne countries, and the taile-part of the wood, are inhabited by the *Tarichanians*, that looke like oates, with faces like a lobster: these are vvarlike, fierce, and feed upon raw flesh: they that dwell towards the right side, are called *Triconomenditans*, which have their upper parts like unto men, their lower parts like oates, and are lesse offensive than the rest: On the left side inhabit the *Carcinochirians* and the *Thinocephalians*, which are in league one with another: the middle region is possesst by the *Pagurodians*, and the *Psittopodians*, a warlike nation and swift of foot: eastwards towards the mouth is for the most part desert, as overwasht with the sea: yet am I faine to take that for my dwelling, paying yearly

to.

to the *Psittopodians*, in way of tribute, five hundred oysters: of so many nations doth this countrie consist: wee must therefore devise among our selves, either how to be able to fight with them, or how to live among them. What number may they all amount unto, said I? more than a thousand, said hee: and what armour have they? none at all, said hee, but the bones of fishes: then were it our best course, said I, to encounter them, being provided as vvee are, and they without weapons: for if vve prove too hard for them we shall afterward live out of feare: this vve concluded upon, and went to our ship to furnish our selves with armes: the occasion of vvarre vvee gave by Nonpayment of tribute, which then was due: for they sent their messengers to demand it, to vvhom hee gave a harsh and scornfull answer, and sent them packing with their arrant: but the *Psittopodians* and *Pagurodians*, taking it ill at the hands of *Scintharus*, for so was the man named, came against us with great tumult: & we suspecting what they would do, stood upon our guard to wait for them, and laid five and twentie of our men in ambush, commanding them as soone as the enemy was past by, to set upon them: who did so, and arose out of their ambush, and fell upon the reare: wee also being five and twentie in number (for *Scyntharus* and his sonne were marshalled among us) advanced to meet with them, and encountered them with great courage and strength: but in the end wee put them to flight and pursued them to their very denes: of the enemies were slaine an hundred three-score and tenne: and but one of us beside *Trigles* our pilot, vvhich was thrust thorow the backe with a fishes ribbe: all that day following, and the night after, wee lodged in our trenches, and set on end a drie backe bone of a Dolphin, instead of a Trophie: The next morrow the rest of the countrie people perceiving vvhathad happened, came to assault us: the *Tarichanians* were ranged in the right vving, with *Pelamus* their Captaine: the *Thinocephalians* were placed in the left vving, the *Carcinochirians* made up the maine battell: for the *Triconomenditans*

Who supplied
the roomes of
the, two that
were lost.

S 2

stirred

stirred not, neither would they joyne with either part: about the temple of *Neptune* vve met vwith them, and joyned fight vwith a great crie, vvhich vvas answered vwith an eccho out of the whale as if it had beene out of a cave: but vve soone put them to flight being naked people, and chased them into the vwood, making our selves masters of the countrie: soone after they sent Embassadours to us, to crave the bodies of the dead, & to treat upon conditions of peace: but vvee had no purpose to hold friendship vwith them, but set upon them the next day, & put them all to the sword, except the *Triton mendetans*, vwho seeing how it fared vwith the rest of their fellowes, fled away thorow the gills of the fish, and cast themselves into the sea: then vve travelled all the countrie over, vvhich now was desert, & dwelt there afterwards vwithout feare of enemies, spending the time in exercise of the body, & in hunting, in planting vineyards, and gathering fruit of the trees, like such men as live delicately, and have the world at will, in a spacious and unavoidable prison: this kinde of life led vve for a yeare and eight moneths: but when the fifth day of the ninth moneth was come, about the time of the second opening of his mouth (for so the vvhale did once every howre, vvhcreby vvee conjectured how the houres yvent away) I say about the second opening, upon a sudden, wee heard a great crie, and a mightie noise, like the calls of mariners, and the stirring of oares, vvhich troubled us not a little: vvhcrefore vvee crept up to the very mouth of the fish, and standing vwithin his teeth, saw the strangest sight that ever eye beheld: men of monstrous greatnesse, halfe a furlong in stature, sailing upon mightie great Islands, as if they were upon shipboard: I know you vwill thinke this smells like a lie, but yet you shall have it: the Islands were of a good length indeed, but not very high, containing about an hundred furlongs in compasse, everie of these carried of those kinde of men, eight and twentie, of vvhich some sate on either side of the Island, and rowed in their course with great *Cypres* trees, branches, leaves & all, instead

A gaping clock,

of

of oares: on the sterne or hinder part, as I take it, stood the governour, upon a high hill, with a brazen rudder of a furlong in length in his hand: on the fore-part stood fortie such fellowes as those, armed for the fight, resembling men in all points, but in their haire, which was all fire and burnt clearly, so that they needed no helmets: instead of sailes, the wood growing in the Island did serve their turnes, for the winde blowing against it, drave forward the Island like a ship, and carried it which way the governour would have it, for they had Pilots to direct them, and were as nimble to be stird with oares as any long boate: at the first wee had the fight but of two or three of them: afterwards appeared no lesse than sixe hundred, which dividing themselves in two parts, prepared for incounter, in which many of them by meeting with their barkes together were broken in pieces, many were turned over and drowned: they that closed, fought lustily, and would not easily be parted, for the souldiers in the front shewed a great deale of valour, entring one upon another, and kill'd all they could, for none were taken prisoners: instead of iron graples, they had mightie great *Polypodes* fast tied, which they cast at the other, and if they once laid hold on the wood, they made the Isle sure enough for stirring: they darted and wounded one another with oysters that would fill a waine, and sponges as bigge as an acre: the leader on the one side was *Eolocentaurus*, and of the other *Thalassopotes*: the quarell, as it seemes, grew about taking a bootie: for they said that *Thalassopotes*, drave away many flocks of dolphins that belonged to *Eolocentaurus*, as vvee heard by their clamours one to another, and calling upon the names of their kings: but *Eolocentaurus* had the better of the day and sunke one hundred and fiftie of the enemies Islands, and three they rooke vwith the men and all: the rest vwithdreyv themselves and fled, vvhom the other pursued, but not farre, because it grew towards evening, but returned to those that were wrackt & broken, which they also recovered for the most.

A strange sea-fight.

A fish with many feet.

most part, and tooke their owne away with them: for on their part there were no lesse than fourescore Islands drowned: then they erected a Trophie for a monument of this Island fight, and fastned one of the enemies Islands with a stake upon the head of the whale: that night they lodged close by the beast, casting their cables about him, and ankered neare unto him: their ankers are huge & great made all of glasse, but of a wonderfull strength: the morrow after when they had sacrificed upon the top of the whale, and there buried their dead, they sailed away, with great triumph and songs of victorie, and this was the manner of the Islands fight.

The second Booke.

Vpon this wee began to be weary of our abode in the whale, and our tarriance there did much trouble us, we therefore set all our wits a worke to finde out some means or other to cleare us from our captivitie: first, wee thought it would do well to digge a hole thorow his right side, and make our escape that way forth, which we began to labour at lustily: but after we had pierced him five furlongs deep, and found it was to no purpose, we gave it over. Then wee devised to set the wood on fire, for that would certainly kill him without all question, and being once dead, our issue would be easie enough: this we also put in practice, and began our project at the taile end, which burnt seven daies, and as many nights, before hee had any feeling of our fire workes: upon the eighth and ninth daies we perceived he began to grow sickly: for hee gaped more dully than he was wont to do, and sooner closed his mouth againe: the tenth and eleventh he was thoroughly mortified, and began to stinke: upon the twelfth day wee bethought our selves, though almost too late, that unlesse wee underpropt his chops, when hee gaped next, to keepe them from closing, wee should be in danger of perpetuall imprisonment with-

They set the whale on fire.

in

in his dead carcasle, and there miserably perish, wee therefore pitcht long beames of timber upright within his mouth to keepe it from shutting, and then made our ship in a readinesse, and provided our selves with store of fresh water, and all other things necessary for our use, *Scintbarus* taking upon him to be our pilot, and the next morrow the whale died: then wee haled our ship thorow the void passages, and fastning cables about his teeth, by little and little fetled it into the Sea, and mounting the backe of the whale, sacrificed to *Neptune*, and for three daies together, took up our lodging hard by the Trophie, for wee were becalm'd: the fourth day wee put to sea, and met with many dead corpses that perished the late sea-fight, which our ship hit against, whose bodies we tooke measure of with great admiration, and sailed for a few daies in very temperate weather. But after that the North winde blew so bitterly, that a great frost ensued, wherewith the whole sea was all frozen up, not onely superficially upon the upper part, but in depth also the depth of foure hundred fadomes, so that we were faine to forsake our ship and runne upon the Ice: the winde sitting long in this corner, and we not able to indure it, put this devise in practice, which was the invention of *Scintbarus*: with mattocks and other instruments, wee made a mightie cave in the water, wherein wee sheltered our selves fortie daies together: in it wee kindled fier, and fed upon fish of which wee found great plentie in our digging: at the last, our provision falling short, wee returned to our frozen ship which wee set upright, and spreading her sailes, went forward as well as if wee had beene upon water, leasurely and gently sliding upon the Ice: but on the fift day the water grew warme, and the frost brake, and all was turned to water againe. Wee had not sailed three hundred furlongs forwards, but wee came to a little Island that was desert, where we onely tooke in fresh water (which now began to faile us) and with our shot kild two wild bulles, and so departed: these bulles have their hornes growing not upon their heads, but under their eyes: as

a Momus found fault with Jupiter for not setting the bulls hornes in this manner Arist. de part. ani. l. 3. he was the god of feasting, and of carping amongst the Heathen, Hesiod. in his Theog. saies that hee was the son of the night, but begotten without a fa-

Momus 16.7.

Momus thought it better. Then we entred into a sea, not of water, but of milke, in which appeared a white Island full of vines: this Island was onely a great cheefe, well prest (as wee afterwards found when wee fed upon it) about some five and twentie furlongs in bignesse: the vines were full of clusters of grapes, out of which wee could crush no wine but onely milke: in the midst of the Island, there was a temple built, dedicated to *Galatea*, one of the daughters of *Nereus*, as by the inscription appeared: as long as we remained there, the soile yeelded us food and victualls, and our drinke was the milke that came out of the grapes: in these, as they said, raigneth *Tyro*, the daughter of *Salmonius*, who after her departure, received this guerdon at the hands of *Neptune*: in this Island wee rested our selves five daies, and on the sixth put to sea againe, a gentle gale attending us, and the seas all still and quiet. The eight day as wee sailed onward, not in milke any longer, but in salt and azure water, wee saw many men running upon the sea, like unto us every way forth, both in shape and stature, but onely for their feete which were of corke, whereupon I suppose they had the name of *Phelopodes*: we marvelled much when wee saw they did not sinke, but keepe above water, and travell upon it so boldly: these came unto us, and saluted us in the *Gracian* language, and said they were bound towards *Phello*, their owne countrie, and for a while ranne along by us, but at last turned their owne way and left us, wishing us a happie and prosperous voyage. Within a while after many Islands appeared, and neare unto them, upon our left hand stood *Phello*, the place whereunto they were travelling, which was a citie seated upon a mightie great and round corke. Further off, and more towards the right hand, wee saw five other Islands, large and mountainous, in which much fire was burning: but directly before us, was a spacious flat Island, distant from us not above five hundred furlongs: and approaching somewhat neare unto it, a wonderfull fragrant aire breathed upon us, of a most sweet and delicate smell, such as *Herodotus* the storie-

b A sea Nymph daughter of Nereus & Doris, so called because of her whitenesse, as pure as milke.
c Of her Neptune begot Pelias, and Neleus the father of Nestor.
d Hee was King of Elis a terrorie of Peloponnesus, and for imitating the thunder, by running his chariot over a bridge of brasse, was slaine with a thunderbolt by Iupiter.

writer

writer saith ariseth out of *Arabia* the happie, consisting of a mixture of roses, daffadills, gilli-flowres, lillies, violets, myrtles, baies, and blossomes of vines: such a daintie & odoriferous savour was conveyed unto us: being delighted with this smell, and hoping for better fortunes after our long labours, wee got within a little of the Isle, in which wee found many havens on every side, not subject to overflooding, and yet of great capacitie, and rivers of cleare water emptying themselves easily into the sea: with meadows and hearbes, and muscical birds, some singing upon the shoare, and many upon the branches of trees: a still and gentle aire compassing the whole countrie: when pleasant blasts gently stirred the woods, the motion of the branches made a continuall delightfull melodie, like the found of wind instruments in a solitarie place: a kinde of clamour also was heard mixt with it, yet not tumultuous nor offensive, but like the noise of a banquet, when some do play on winde instruments; some commend the musicke, and some with their hands applaud the pipe, or the harpe, all which yeelded us so great content, that wee boldly entred the haven, made fast our ship and landed, leaving in her onely *Scintharus*, and two more of our companions behinde us, passing along thorow a sweete meadow, wee met with the guards that used to saile about the Island, vvho tooke us, and bound us vvith garlands of roses (which are the strictest bands they have) to be carried to their governour: from them wee heard as wee were upon the way, that it was the Island of those that are called blessed, and that *Rhadamanthus* was governour there, to vvhom wee were brought and placed the fourth in order of them that vv ere to be judged: the first triall was about *Ajax* the sonne *Telamon*, whether hee were a meete man to be admitted into the societie of the Heroes, or not: the objections against him vv ere his madnesse: and the killing of himselfe: and after long pleading to and fro, *Rhadamanthus* gave this sentence, that for the present hee should be put to *Hippocrates* the Phisitian of *Coru*, to be selfe-

See the Ty-ant. y.

A controuersie concerning Ajax, who being overcome by the eloquence of Vlysses about Achilles armour, fell mad and slew him-

T

purged

f Hippolyta.
g Ariadne, and
Phædra.
h Alexander
the great.
i The sonne of
Amilchar, and
Generall of the
Carthaginians
against the Ro-
mans, see Plu-
tarch in his life.
k The sonne of
Cambyses who
translated the
kingdome from
the Medes to
the Persians, see
the surveyors.
The younger Sy-
rus was the son
of Darius No-
thus, and bro-
ther to Atta-
xerxes, of whom
Xenophon.
l Plutarch.
He describes the
city of the bles-
sed, and the E-
lysiian fields, &
and to their per-
petuall shame,
out-lies Homer
and all the Po-
ets.

purged with *Elleborus*, and upon the recoverie of his wits
to have admittance: the second was a controversie of love,
Theseus and *Menelaus* contending, which had the better
right to *Helen*: but *Rhadamantibus* gave judgement on
Menelaus side, in respect of the manifold labours and pe-
rills he had incur'd for that mariage sake, whereas *Theseus*
had wives enouogh beside to live withall as the *Amazon*,
and the daughters of *Manos*: the third was a question of
precedencie, betweene *Alexander* the sonne of *Philip*,
and *Hannibal* the *Carthaginian*, in which *Alexander* was
prefer'd, and his throne placed next to the elder *Cyrus* the
Persian: In the fourth place we appear'd, and he demanded
of us, what reason wee had, being living men, to take land
in that sacred countrey, and wee told him all our adven-
tures in order as they befell us: then he commanded us to
stand aside, and considering upon it a great while, in the
end propos'd it to the benchers, which were many, and a-
mong them *Aristides* the *Athenian*, turnamed the just:
and when hee was provided what sentence to deliver, hee
said, that for our busie curiositie, and needlesse travels, wee
should be accountable after our death: but for the present,
we should have a time limited for our abroad, during which
wee should feast the *Heroes*, and then depart, prefixing us
seven months libertie to conclude our tarianee, and no
more: then our garlands fell off from us of themselves, and
wee were set loose, and led into the citie to feast with the
blessed: the citie was all of gold, compassed with a wall
made of the precious stone *Smaragdus*, which had seven
gates, every one cut out of a whole peece of timber of cina-
mon tree: the pavement of the city, & all the ground within
the walls was *Ivorie*: the temples of all the gods are built
of *Berryll*, with large altars made all of one whole *Ame-
thyst*, upon which they offer their sacrifices: about the
citie runneth a river of most excellent sweet ointment, in
breadth an hundred cubits of the larger measure, and so
deepe that a man may swimme in it with ease: for their
bathes, they have great houses of glasse, which they warme
with

with cinamon: and their bathing tubbes are filled with
warmed dew instead of water: their onely garments are
cob-webs of purple colour, neither have they any bodies,
but are intactile and without flesh, a meere shape and pre-
sentation onely: and being thus bodiless, they yet stand,
and are moved, are intelligent, and can speake: and their
naked soule seemeth to vander up and downe, in a cor-
porall likenesse: for if a man touch them not, he cannot say
otherwise, but that they have bodies, altogether like sha-
dowes standing upright, and not, as they are of a darke
colour: no man waxeth any older there then hee was be-
fore, but of what age hee comes thither, so hee continues:
neither is there any night with them, nor indeed cleare
day: but like the twilight towards morning before the
Sun be up, such a kinde of light do they live in: they know
but one season of the yeare which is the spring, and feele no
other wind but *Zephirus*: the region flourisheth with all *Homer*.
sorts of flowres, and with all pleasing plants fit for shade:
their vines beare fruit twelve times a yeare, everie moneth
once, their pomegranate trees, their apple trees, and their
other fruit, they say, beare thirteene times in the yeare: for
in the moneth called *Minous* they beare twice. Instead of
wheat, their eares beare them loaves of bread ready baked,
like unto mushrummes: about the citie are three hundred
threescore and five wells of water, and as many of honey,
and five hundred of sweete ointment, for they are lesse
than the other: they have seven rivers of milke and eight
of wine: they keepe their feast without the citie, in a
field called *Elysiun*, which is a most pleasant meadow in-
vironed with woods of all sorts, so thicke that they serve
for a shade to all that are invited, who sit upon beds of
flowres, and are waited upon, and have every thing
brought unto them by the windes, unlesse it be to have the
wine filled: and that there is no need of: for about the
banketing place are mightie great trees growing of cleare
and pure glasse: and the fruit of those trees are drinking
cups and other kinde of vessels of what fashion or great-
nesse

nesse you will: and every man that comes to the feast gathers one or two of those cups, and sets them before him, which will be full of wine presently, and then they drinke: instead of garlands, the nightingales, and other muscally birds, gather flowers with their becks out of the meadowes adjoining, and flying over their heads with chirping notes scatter them among them: they are anointed with sweete ointment in this manner: sundrie clouds draw that unguent out of the fountaines and the rivers, which setting over the heads of them that are at the banquet, the least blast of winde makes a small raine fall upon them like unto a dewe: After supper they spend the time in musicke and singing: their ditties that are in most request, they take out of *Homers verses*, who is there present himselfe and feasteth among them sitting next above *Vlysses*: their quiers consist of boies and virgins, which were directed and assisted by *Eunomus the Locrian*, and *Arion the Bœsbian*, and *Anacreon*, and *Stesichorus*, who hath had a place there: ever since his reconciliation with *Hellena*. As soone as these have done, there enter a second quier of swans, swallows and nightingales: and when they have ended, the whole woods ring like winde instruments by the stirring of the aire: but that which maketh most for their mirth, are two wells adjoining to the banquetting place, the one of laughter the other of pleasure: of these every man drinke to begin the feast withall, which makes them spend the whole time in mirth and laughter. I will also relate unto you, what famous men I saw in that association. There were all the demigods, and all that fought against *Troy*, excepting *Ajax the Locrian*, he onely, they told mee, was tormented in the region of the unrighteous: of *Barbarians*, there was the elder and the younger *Cyrus*, *Excellent liquor for a feast.* This *Ajax*, when *Troy* was taken, ravished *Callandra* the daughter of *Priamus*, being a virgin, and prest to *Minerva* in the Temple of *Pallas*, for which the goddesse sent a tempest which disperst the navie of the Grecians as they returned, and sunke *Ajax* with a thunderbolt.

m For he was in most esteeme among the ancients.

n Vlysses had good reason to give place to Homer, who lied so lustily for his credit.

o Two excellent musicks.

p Two famous Lyrick Poets.

p Stesichorus having much inveighed against *Hellena*

in his verses as the cause of all the Trojan

war, was strooke blind by *Castor*

and *Pollux*, but upon his recantation recovered his sight.

q This *Ajax*, when *Troy* was taken, ravished

Callandra the daughter of *Priamus*, being a virgin, and prest to *Minerva* in the Temple of

Pallas, for which the goddesse sent a tempest which disperst the navie of the Grecians as they returned, and sunke *Ajax* with a thunderbolt.

an d

and *Anacharsis the Scythian*: *Zamolxis the Thracian*, and *Numa the Italian*: there was also *Lycurgus the Lacedæmonian*, and *Phocion* and *Tellus the Athenians*, and all the wise men, unlesse it were *Periander*: I also saw *Socrates* the sonne of *Sophrontiscus* prating with *Nestor*, and *Palamedes*, and close by him stood *Hyacinthus*, the *Lacedæmonian*, and the gallant *Narcissus*, and *Hyllas*, and other beautifull & lovely youths, and for ought I could gather by him, hee was farre in love with *Hyacinthus*, for hee discoursed with him more then all the rest: for which cause, they said, *Rhadamanthus* was offended at him, and often threatned to thrust him out of the Island, if hee continued to play the foole in that fashion, and not give over his idle manner of jesting, when hee was at their banquet: onely *Plato* was not present, for they said hee dwelled in a citie framed by himselfe observing the same rule of government and lawes, as hee had prescribed for them to live under: *Aristippus* and *Epicurus* are prime men amongst them, because they are the most joviall good fellowes, and the best companions: *Diogenes*, the *Sinopean*, was so farre altered from the man hee was before that hee married with *Laïs* the harlot, and was many times so drunke, that hee would rise and dance about the roome, as a man out of his senses: *Æsop* the *Phrygian* served them for a jester: there was not one *Stoicke* in companie but were still busied in ascending the height of vertues hill: and of *Chrysippus*, wee heard that it was not lawfull for him by any meanes to touch upon the Island untill hee have the fourth time purged himselfe with *Elleborus*: the *Academicks*, they say were willing enough to come, but that they yet are doubtfull, and in suspence, & cannot come: the best and noblest affection: seeing that this was the best meanes to bring up the younger sort in the knowledge of goodnesse and vertue, but his enemies made the worst construction of it, and therefore *Lucian* brings him in here with these young and beautifull laddes: a Such a one as he would have in his common wealth. The fable-maker. No *Stoicks* in *Elysiu*. a *Philosopher* (scholler to *Zeno* the greatest *Logician* of his time, and chiefe of the *Stoicks* sect. d *Hee* meanes not the *Platonicks* who are called the old *Academicks*, but the new *Academicks*, who would affirme nothing, and held it impossible that anything should be truly knowne, and therefore hee saies they abolished all kinde of judgement. What was the difference betwene these and the *Pyrrhonians* or *Scepticks*. See *Gellius* 1. 11. c. 5.

r The onely wise man among the Scythians, who

endeavouring to bring in the A-

thenian lawes amongst his

barbarous coun-

trimen, was

slaine by the King his brother.

Laert.

f Scholler and servant to Py-

thagoras.

The second Roman King.

u Lawgiver to the Lacedæmo-

nians.

Plutarch.

* Two wise men of Athens that

professed pover-

ty.

Plutarch.

Who was

K. of Corinth

and a Tyrant.

y Nestor.

z Socrates pro-

fest himselfe

learned in no-

thing but onely

love, and that

of young youths,

which he held to

be the best

and noblest

affection: seeing

that this was

the best meanes

to bring up the

younger

sort in the know-

ledge of goodnesse

and vertue, but

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ement. What

was the diffe-

rence betwene

these and the

Pyrrhonians

or *Scepticks*.

See *Gellius* 1. 11. c. 5.

pre-

prehend how there should be any such Island: but indeed, I thinke they were fearfull to come to be judged by *Rhadamanthus*, because themselves have abolished all kinde of judgement: yet many of them, they say, had a desire, and would follow after those that were coming hither, but were so sloathfull as to give it over, because they were not comprehensive, and therefore turned backe in the midst of their way: these were all the men of note that I saw there: and amongst them all, *Achilles* was held to be the best man, and next to him *Theseus*: for their manner of venerie and copulation thus it is: they couple openly in the eyes of all men, both with females and male kinde, and no man holds it for any dishonestie: onely *Socrates* would sweare deeply that he accompanied young men in a cleanly fashion, and therefore every man condemned him for a perjured fellow: and *Hyacinthus* and *Narcissus* both confessed otherwise for all his deniall: the women there are all in common, and no man takes exception at it, in which respect they are absolutely the best *Platonists* in the world: and so do the boyes yeeld themselves to any mans pleasure without contradiction: after I had spent two or three daies in this manner, I went to talke with *Homer* the poet, our leasure serving us both well, and to know of him what countrie man he was, a question with us hard to be resolved, and hee said he could not certainly tell himselfe, because some said hee was of *Chios*, some of *Smyrna*, and many to be of *Colophon*: but hee said indeed, hee was a *Babylonian*, and among his owne countrymen not called *Homer* but *Tigranes*: and afterwards living as an hostage among the *Gracians*, hee had therefore that name put upon him: then I questioned him about those verses in his bookes, that are disallowed, as not of his making, whether they were written by him or not, and hee told mee they were all his owne, much condemning *Zenodotus*, and *Aristarchus* the Grammarians for their vveakenesse in judgement: when hee had satisfied mee in this, I asked him againe why hee began the first verse of his poeme with

o Plato in his commonwealth would have all women commo. f Seven Cities of Greece strove for the birth of Homer, which are comprised in this verse, Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athens. g Omegs signifies a pledge or hostage. h Two carping grammarians that undertooke to correct some of Homers verses. i This touches some Commentators upon Homer, who have gone about to give a reason almost of every word hee wrote.

with anger: and hee told mee it fell out so by chance, not upon any premeditation: I also desired to know of him, whether hee wrote his *Odysses* before his *Iliads*, as many men do hold: but he said it was not so: as for his blindness which is charged upon him, I soone found it was farre otherwise, and perceived it so plainly, that I needed not to question him about it: thus vvas I used to doe many daies, when I found him idle, and would goe to him, and aske him many questions, vvhich hee would give mee answer to very freely: especially when wee talked of a triall hee had in the court of justice, wherein hee got the better: for *Thersites* had preferred a bill of complaint against him, for abusing him, and scoffing at him in his Poeme, in which action *Homer* was acquitted, having *Ulysses* for his advocate: about the same time came to us *Pythagoras*, the *Samian*, who had changed his shape now seven times, and lived in as many lives, and accomplished the periedes of his soule: the right halfe of his bodie was wholly of gold: and they all agreed that hee should have place amongst them, but were doubtfull what to call him, *Pythagoras* or *Euphorbus*. *Empedocles* also came to the place, scorcht quite over, as if his bodie had beene broild upon the embers: but could not be admitted, for all his great intreatie: the time passing thus along, the day of prizes for masteries of activitie now approached, which they call *Thanatusia*: the setters of them forth were *Achilles*, the fifth time, and *Theseus* the seventh time: to relate the whole circumstance would require a long discourse: but the principall points I will deliver: at wrestling, *Carrus*, one of the linage of *Hercules* had the best, and wanne the garland from *Ulysses*: the fight vvvith fists was equall betweene *Arion* the *Egyptian* vvhich was buried at *Corinth*, and *Epius*, that combated for it: there was no prize appointed for the *Pancratician* fight: but I remember who got the best in running: *Homer* without question were the best of them all, yet the best was given to *Hesiodus*: the prizes were

k See Necromant. b. l Who was an eloquent Orator. m See the Cock, a. & b. n Icaromenip. a. & b. o Games and masteries among the dead. p He alludes to the manner of the Roman magistrates, who when they exhibited plays unto the people, the names of the setters forth were Registered and the time how often they had done it. q Fighting at all manner of weapons. r Homer and Hesiod loved about the same time, and it hath beene controverted by many which was the better poet.

were all alike, garlands plotted of peacocks feathers. As soone as the games were ended, newes came to us, that the damned crew in the habitation of the wicked, had broken their bounds, escaped the jaylours, and were comming to assaile the Island, led by *Phalaris* the *Acragentine*, *Buſyris* the *Egyptian*, *Diomedes* the *Thracian*, *Sciron*, *Pitnocrates*, and others: which *Rhadamanthus* hearing, hee ranged the *Heroes* in battell aray upon the sea shore, under the leading of *Theseus*, and *Achilles*, and *Ajax Telamonius*, who had now recovered his senses, where they joyned fight: but the *Heroes* had the day, *Achilles* carrying himsele very nobly. *Socrates* also, who was placed in the right wing, was noted for a brave souldier, much better than he was in his lifetime, in the battell at *Delium*: for when the enemy charged him, hee neither fled, nor changed countenance: wherefore afterwards, in reward of his valour, hee had a prize set out for him on purpose: which was a beautifull and spacious garden, planted in the suburbs of the citie, whereunto hee invited many, and disputed with them there, giving it the name of *Necracademia*: then we took the vanquished prisoners, and bound them, and sent them backe to be punished with greater torments: this fight was also pend by *Homer*, who, at my departure, gave mee the booke to shew my friends, which I afterwards lost, and many things else beside: but the first verse of the poeme I remember was this: * Tell mee now, Muse, how the dead *Heroes* fought: when they overcome in fight, they they have a custome to make a feast with sodden beanes, wherewith they banquet together for joy of their victorie: onely *Pythagoras* had no part with them, but sate aloofe off, and lost his dinner because hee could not away with beanes. Sixe moneths were now past over, and the seaventh halfe way onwards, when a new businesse was brought amongst us: for *Cynirus* the sonne of *Scintharus*, a proper young man, had long beene in love with *Helena*, and it might plainly be perceived, that shee as fondly doted upon him, for they would still be winking and drinking

who were all bloody Tyrants, or notorious robbers.

Plato in his *Laches* or *Dialogue of fortitude*, prayseth *Socrates*, for his manhood at *Delium*, in which battell the Athenians were overthrowne by the *Beeotians*, and ranne all awry. *Academia* was a wooddy place about a mile from *Athens*, where *Socrates* did sometimes meet his schollers and dispute with them: here *Plato* was borne, and from hence *Lucian* takes this name which signifies the *Academie* of the dead.

x Somewhat like the beginning of his *Odyll*.

y See the *Cocke*,

drinking one to another whilst they were a feasting, and rise alone together, and vvander up and downe in the vvood: this humour increasng, and knowing not what course to take, *Cynirus* devise was to steale away *Helena*, whom hee found as pliable to runne away with him to some of the Islands adjoyning, either to *Phello*, or *Tyroessa*, having before combined with three of the boldest fellows in my companie, to joyne with them in their conspiracie: but never acquainted his father with it, knowing that hee vvould surely punish him for it: being resolved upon this, they vvatcht their time to put it in practife: for vvhen night was come, and I absent, (for I vv as false asleepe at the feast) they gave a slip to all the rest, and vv ent away vvith *Helena* to ship-bord as fast as they could: *Menelau* vvaking about midnight, and finding his bed emptie, and his vvife gone, made an outcrie, and calling up his brother vv ent to the Court of *Rhadamanthus*: as soone as the day appeared, the scowts told them they had descried a shippe, vv which by that time vv as got farre off into the sea: then *Rhadamanthus* set out a vessell made of one whole peece of timber of *Aphodelus* vvood, man'd vvith fiftie of the *Heroes* to pursue after them, vv which were so willing on their vvay, that by noone they had overtaken them, newly entred into the milkie Ocean, not farre from *Tyroessa*: so neare vv ere they got to make an escape: then rooke vv ee their shippe and haled it after us vvith a chaine of roses and brought it backe againe: *Rhadamanthus* first examined *Cynirus* and his companions vv whether they had any other partners in this plott, and they confessing none, vv ere adjudged to be tyed fast by the privie members, and sent into the place of the wicked, there to be tormented, after they had beene scourged with rods made of mallows: *Helena* all blubbered with teares, and ashamed of her selfe, that shee would not stay, they also decreed to send us packing out of the place, our prefixed time being come, and that vv ee should stay

stay there no longer then the next morrow, wherewith I was much aggrieved and vvept bitterly to leave so good a place, and turne wanderer againe I knew not whither: but they comforted mee much in telling mee, that before many yeares were past I should be with them againe, and shewed mee a chaire and a bed prepared for mee against the time to come, neare unto persons of the best qualitie: then vvent I to *Rhadamanthus*, humbly beseeching him to tell mee my future fortunes, and to direct mee in my course: and he told mee that after many travels and dangers, I should at last recover my countrie, and shewing mee the Islands adjoyning, vvhich vvere five in number, and a sixth a little further off, hee said, those nearest are the Islands of the ungodly, which you see burning all in a light fire, but the other sixth is the Island of dreames: and beyond that is the *Island of Calypso*, which you cannot see from hence: when you are past these, you shall come into the great Continent, over against your owne countrie, where you shall suffer many afflictions, and passe through many nations, and meete with men of inhumane conditions, and at length attaine to the other continent. When hee had told mee this, hee pluckt a root of mallowes out of the ground, and reached it to mee, commanding mee in my greatest perills, to make my prayers to that: advising mee further, neither to rake in the fire with my knife, nor to feed upon lupines, nor to come neare a boy, when hee is past eightene yeare of age: if I were mindfull of this, the hopes would be great that I should come to the Island againe: then wee prepared for our passage, and feasted with them at the usuall houre, and next morrow I went to *Homer*, intreating him to do so much as make an *Epigram* of two verses for mee, which hee did: and I erected a pillar of *Brass* in remembrance unto the haven, and engraved them upon it: the *Epigram* was this:

Lucian, the gods helov'd did once attaine
To see all this, and then go home againe.

2 Ogygia, an
Island between
the Phœnici-
an and Syrian
seas in which
Calypso a sea-
symp the
daughter of O-
ceanus & The-
tis, being Queen
entertain'd V-
lysses in his tra-
vels & falling
in love with him
detained him
with her seven
yeares.
a Mest have in-
terpreted this
Pythagorian
precept, not to
stirre up the an-
ger of great &
powerfull per-
sons.

Λευκίανδρος τὰ δὲ
πάντα, φίλῳ
μακάρεσσι δε-
οῖσιν.
Εἶδ' ἔτε καὶ πα-
λιν ἦλθε φίλῳ
ἐς πατρίδα
ἡμεῶν.

after that daies tarrying, wee put to sea, brought onward on our way by the *Heroes*: where *Vlysses* closely comming to mee, that *Penelope* might not see him, conveyed a letter into my hand to deliver to *Calypso*, in the Isle of *Ogygia*: *Rhadamanthus* also sent *Nauplius* the feriman along vvith us, that if it were our fortune to put into those Islands, no man should lay hands upon us, because wee were bent upon other employments: no sooner had wee past beyond the smell of that sweete odour but wee felt a horrible filthie stinke, like pitch and brimstone burning, carying an intolerable sent with it, as if men were broyling upon burning coales: the aire was darke and muddie, from which distilled a pitchie kinde of dew: wee heard also the lash of the whips, and the roarings of the tormented: yet went wee not to visit all the Islands, but that wherein wee landed, was of this forme: it was wholly compassed about with steepe, sharpe, and craggie rocks, without either wood or water: yet wee made a shift to scramble up among the cliffes, and so went forwards, in a way quite overgrowne with briars and thornes through a most vilanous gastly countrie, and comming at last to the prison and place of torment vvec wondered to see the nature and qualitie of the seile which brought forth no other flowers but swords and daggers, and round about it ranne certaine rivers, the first of dirt, the second of blood, and the innermost of burning fire which was very broad and unpassable, floting like water, and working like the waves of the sea, full of sundrie fishes, some as bigge as firebrands, others of a lesse sise like coales of fire, and these they call *Lychniscies*: there was but one narrow entrance into it, and *Timon* of *Athens* appointed to keepe the doore yet wee got in by the helpe of *Nauplius*, and saw them that were tormented, both Kings, and private persons very many, of which there were some that I knew, for there I saw *Cynirus* tyed by private members, and hanging up in the smoake: but the greatest torments of all are inflicted upon them that told

b The wife of
Vlysses.
c The sonne of
Neptune and
Amymone the
daughter of
Danaus King
of the Argives.

The Islands of
the tormented.

*Two histori- any lies in their life-time, and wrote untruly, as ^d Ctesias the Cnidian, Herodotus, and many other, which I beholding, was put in great hopes that I should never have any thing to do there, for I do not know, that ever I spake any untruth in my life: wee therefore returned speedily to our ship (for we could indure the sight no longer) and taking our leaves of Nauplius, sent him backe againe. A little after appeared the Isle of Dreames neare unto us, an obscure countrie, and unperspicuous to the eie, indued with the same qualitie as dreames themselves are: for as wee drew, it still gave backe and fled from us, that it seemed to be farther off then at the first, but in the end wee attained it and entred the haven called ^e Hypnus, and adjoy-
ned to the gate of Ivorie, where the temple of ^f Alectryon stands, and tooke land somewhat late in the evening: entering the gate wee law many dreames of sundrie fashions: but I will first tell you somewhat of the citie, because no man else hath written any description of it: onely Homer hath toucht it a little, but to small purpose: it is round about environed with a wood, the trees whereof are exceeding high ^g Poppies, and Mandragoras, in which an infinite number of owles doe nestle, and no other birds to be seene in the Island: neare unto it is a river running, called by them Nyctiporus, and at the gates are two wells, the one named Negretus the other Pan-nychia, the wall of the citie is high and of a changeable colour, like unto the rainebow: in vvhich are foure gates, though Homer speake but of two: for there are two vvhich looke toward the fields of slowth, the one made of iron, the other of potters clay, through which those dreames have passage, that represent fearefull bloodie and cruell matters: the other two behold the haven and the sea, of which the one is made of horne, the other of Ivorie, vvhich vvee vvent in at. As vvee entered the citie, on the right hand stands the temple of the Night, vvhom with Alectryon, they reverence above all the gods: for hee hath also a Temple built for him,*
neare

Witnesse this
historie.

The Island and
Citie of Dreames
described.

^e ὕπνῳ Sleepe.
^f Ἰορ Αἰκτόρ.

See the Cocke.

Odyss. lib. 9
v. 562.

^g Hearbe procur-
ring sleepe.

The names both
of places and
persons here are
compounded of
such words as
signifie some-
thing belonging
to dreamer,
sleepe, or to the
night.

neare unto the haven: on the left hand stands the palace of sleepe: for hee is the soveraigne King over them all, and hath deputed two great Princes to governe under him, namely Taraxion the sonne of *Matagenes*, and *Plutocles* the sonne of *Phantasion*: in the midst of the market-place is a well, by them called *Careotis*, and two temples adjoyning, the one of falshood, the other of truth, which have either of them a private cell peculiar to the Priests, and an oracle, in which the chiefe prophet is *Antipho*, the interpreter of dreames, vvhom was preferred by sleepe to that place of dignitie: these dreames are not all alike either in nature, or shape: for some of them are long beautifull and pleasing, others againe are as short and deformed: some make shew to be of gold, and others to be as base and beggarly: some of them had wings, and were of monstrous formes, others set out in pompe as it were in a triumph, representing the apparances of Kings, Gods, and other persons: many of them were of our acquaintance, for they had beene seene of us before, which came unto us and saluted us as their old friends, and tooke us and lull'd us asleepe, & feasted us nobly and courteously, promising beside all other entertainment which was sumptuous and costly, to make us Kings and Princes: some of them brought us home to our own countrie to shew us our friends there, and come backe with us the next morrow: thus wee spent thirtie daies and as many nights among them sleeping and feasting all the while, untill a sudden clap of thunder awakned us all, and we starting up, provided our selves of victuals, and tooke sea again, and on the third day landed in *Ogygia*. But upon the way I opened the letter I was to deliver, and read the contents, which were these: *Vlysses* to *Calypso* sendeth greeting: this
“ is to give you to understand, that after my departure from
“ you, in the vessell I made in hast for my selfe, I suffered
“ shipwracke, & hardly escaped by the helpe of *Leucothea*
“ into the countrie of the *Phæacks*, who sent mee to mine
“ owne home, where I found many that were vvoers
to

Homer Odyss.

h Who being
sold by his mas-
ter whose son
he was travell'd
to Ithaca to see
his father, but
being kept backe
by the guard,
and not suffered
to have admitt-
ance, hee slew
certain of them,
and at length
Vlysses being
drawne thither
by the tumult,
Telegonus not
knowing who he
was ignorantly
slew him.

"to my wife, and riotously consumed my meanes: but I
"slew them all and was afterwards kill'd my selfe by my
"son *Telegonus*, whom I begat of *Circe*, & am now in the
"Island of the blessed, vvhether I daily repent my selfe for
"refusing to live with you, and forsaking the immortalitie
"profered mee by you; but if I can spie a convenient time,
"I will give them all the slippe and come to you: This
was the effect of the letter with some addition concerning
us, that wee should have entertainment: and farre had I
not gone from the sea, but I found such a cave as *Homer*
speakes of, and shee her selfe working busilie at her wooll,
when shee had received the letter, and brought us in, shee
beganne to weepe and take on grievously, but afterwards
shee called us to meat, and made us very good cheare,
asking us many questions concerning *Vlysses* and *Penelope*,
whether shee was so beautifull and modest, as *Vlysses* had
often before bragged of her: and wee made her such an-
swer, as wee thought would give her best content: and
departing to our ship, reposed our selves neare unto the
shoare, and in the morning put to sea, where wee were
taken with a violent storme, which tost us two daies to-
gether, and on the third wee fell among the *Colocyntho-*
piratans: these are a wild kinde of men, that issue out of
the Islands adjoyning, and prey upon passengers: and for
their shipping have mightie great gowrds fixe cubits in
length, which they make hollow when they are ripe, and
cleanse out all that is within them, and use the rindes for
ships, making their masts of reeds, and their sailes of the
gowrd leaves: These set upon us with two ships furnished
and fought with us, and wounded many, casting at us in-
stead of stones, the seeds of those gowrds: the fight was
continued with equall fortune, untill about noone, at which
time, behinde the *Colocynthopiratans* wee espied the *Ca-*
ryonantans comming on, who as it appeared, were enemies
to the other: for when they saw them approach, they for-
sooke us, and turned about to fight with them, and in the
meane space wee hoist saile and away, leaving them toge-
ther by the eares, and no doubt but the *Caryonantans* had
the

the better of the day, for they exceeded in number, having
five ships well furnished, and their vessels of greater
strength, for they are made of nut-shells cloven in the
midst and cleaned, of which every halfe is fifteene fa-
dome in length: when wee were got out of sight, we were
carefull for the curing of our hurt men, and from that
time forwards went no more unarm'd, fearing continual-
ly to be assaulted on the suddaine: and good cause we had:
for before sunsetting, some twentie men or thereabouts,
which also were pirats, made towards us riding upon
monstrous great dolphines, which carried them surely:
and when their riders gat upon their backs, vvhould neigh
like horses: when they were come neare us, they divided
themselves, some on the one side, and some on the other,
and flung at us vvith dried cuttle-fishes, and the eyes of
sea-crabs: but when we shot at them againe and hurt them,
they would not abide it, but fled to the Island the most of
them wounded. About midnight, the sea being calme, wee
fell, before wee were aware upon a mightie great *Alcy-*
ons nest, in compasse no lesse than threescore furlongs, in
which the *Alcyon* herselfe sailed, as shee was hatching her
egges, in quantitie almost equalling the nest: for when
shee tooke her wings, the blast of her feathers had like to
have overturned our shippe, making a lamentable noise as
shee flew along: as soone as it was day, we got upon it, and
found it to be a nest, fashioned like a great lighter, vvith
trees platted and vvound one vvithin another, in vvich
were five hundred egges, every one bigger than a tunne of
Chios measure, and so neare their time of hatching, that the
young chickings might be seene, and began to crie: then
with an axe wee hewed one of the egges in pieces, and cut
out a yong one that had no feathers, which yet was bigger
than twentie of our vultures: vvhen vvee had gone some
two hundred furlongs from this nest, fearefull prodigies,
and strange tokens appeared unto us: for the carved goose
that stood for an ornament on the sterne of our ship, sud-
denly flusht out with feathers and began to crie: *Scinsbarns*
our

our pilot, that was a bold man, in an instant was covered vwith haire: and which was more strange then all the rest, the mast of our shippe began to budde out vwith branches, and to beare fruit at the toppe, both of figges, and great clusters of grapes, but not yet ripe: upon the sight of this, vvee had great cause to be troubled in minde, and therefore besought the gods to avert from us the e-vill that by these tokens vvas portended: And vvee had not past full out five hundred furlongs, but vvee came in view of a mightie vwood of pine-trees and cypresse, which made us thinke it had beene land, vwhen it vvas indeed a sea of infinite depth, planted with trees that had no rootes, but floated firme and upright, standing upon the vvater: when vvee came to it, and found how the case stood with us, vvee knew not vvhat to doe vvith our selves: to goe forwards thorow the trees vvas altogether impossible, they vvere so thicke, and grew so close together: and to turne againe with safetie, vvas as much unlikely: I therefore got mee up to the top of the highest tree to discover if I could vvhat vvas beyond, and I found the bredth of the vwood to be fiftie furlongs or thereabout, and then appeared another Ocean to receive us, vvherefore vvee thought it best to assay to lift up our shippe upon the leaves of the trees vvchic vvere thicke growne, and by that meanes passe over if it vvere possible to the other Ocean: and so vvee did: for fastning a strong cable to our shippe, vvee wound it about the tops of the trees, and vvith much adoe poised it up to the height, and placing it upon the branches, spread our sailes, and vvere carried as it vvere upon the sea, dragging our shippe after us by the helpe of the vvinde vvchic set it forwards: at vvchic time, a verse of the poet *Antimachus* came to my remembrance, vvherein hee speakes of sailing over toppes of trees: vvhen vvee had past over the wood, and vvere come to the sea againe, vvee let downe our shippe in the same manner as vvee tooke it up: Then sailed vvee for-

wards

wards in a pure and cleare streame; untill we came to an exceeding great gulfe or trench in the sea, made by the division of the waters, as many times is upon land: where wee see great clifts made in the ground by earthquakes and other meanes: whereupon wee stroke saile and our ship staid upon a sudden, when it was at the pits brim ready to tumble in: and wee stooping downe to looke into it, thought it could be no lesse then a thousand furlongs deepe, most fearfull and monstrous to behold, for the water stood as it were divided into two parts, but looking on our right hand a farre off, wee perceived a bridge of water, which to our seeming, did joyne the two seas together, and crosse over from the one to the other: wherefore wee laboured with oares to get unto it, and over it wee went, and with much adoe got to the further side, beyond all our expectation. Then a calme sea received us, and in it we found an Island, not very great, but inhabited with unsociable people, for in it were dwelling wild men named *Bucephalians*; that had hornes on their heads like the picture of *Minotaurus*: where wee went ashore to looke for fresh water and victuals, for ours vvas all spent: and there vvee found water enough, but nothing else appeared: onely vvee heard a great bellowing and roaring a little way off, vvchic wee thought to have beene some heard of cattle, and going forwards, fell upon those men, vvho espying us, chased us backe againe, and tooke three of our companie: the rest fled towards the sea: then vvee all armed our selves, not meaning to leave our friends unrevenge, and set upon the *Bucephalians*, as they vvere dividing the flesh of them that vvere slaine, and put them all to flight, and pursued after them, of whom wee killed fiftie, and two wee tooke alive, and so returned with our prisoners, but food wee could finde none: then the companie were all earnest with mee to kill those whom wee had taken: but I did not like so well of that, thinking

X

A monster who was halfe a bull and halfe a man, begotten on Pasiphae the wife of Minos King of Crete, by a bull with which shee fell in love, &c. Ovid. Met.

it better to keepe them in bonds, untill embassadours should come from the *Bucephalians* to ransom them that were taken, and indeed they did: and I well understood by the nodding of their heads, and their lamentable lowing, like petitioners, what their businesse was: so wee agreed upon a ransom of sundrie cheeses, and dried fish, and onions, and foure deere with three legges apeece, two behind and one before: upon these conditions wee delivered those whom wee had taken, and tarrying there but one day, departed: then the fishes began to shewe themselves in the sea, and the birds flew over our heads, and all other tokens of our approach to land appeared unto us: within a while after wee saw men travelling the seas, and a new found manner of navigation, themselves supplying the office both for shippe and sailer: and I will tell you how. As they lye upon their backs in the water and their privie members standing upright, which are of a large size and fit for such a purpose, they fasten thereto a saile, and holding their cords in their hands, when the winde hath taken it, are carryed up and downe as please themselves: after these followed others riding upon corke: for they yoke two dolphins together, and drive them on, (performing themselves the place of a coach-man) which draw the corke along after them: these never offered us any violence, nor once shunned our sight, but past along in our companie, without feare in a peaceable manner, wondring at the greatnesse of our shippe, and beholding it on every side. At evening wee arrived upon a small Island, inhabited, as it seemed onely by women, which could speake the *Greeke* language: for they came unto us, gave us their hands, and saluted us, all attired like vvantons, beautifull, and young, wearing long mantles downe to the foote: the Island was called *Cabalusa*, and the citie *Hydamardia*: so the women received us, and every one of them tooke aside one of us for herselfe, and made him her guest: but I pausing a little upon it (for my heart misgave mee) looked narrowly

narrowly round about, and saw the bones of many men, and the skulls lying together in a corner: yet I thought not good to make any stirre, or to call my companie about mee, or to put on armes: but taking the mallow into my hand, made my earnest prayers thereto, that I might escape out of those present perils: within a while after, when the strange female came to wait upon mee, I perceived shee had not the legges of a woman, but the hooves of an asse: whereupon I drew my sword, and taking fast hold of her, bound her, and examined her upon the point: and shee though unwillingly, confest that they were sea-women, called *Onosceleans*, and they fed upon strangers that travelled that way: for said shee, when wee have made them drunke, wee go to bed to them, and in their sleepe, make a hand of them: I hearing this, left her bound in the place where shee was, and went up to the roofof the house, where I made an outcrie, and called my companie to mee, and when they were come together, acquainted them with all that I had heard, and shewed them the bones, and brought them into her that was bound, who suddenly was turned into water, and could not be seene: notwithstanding I thrust my sword into the water, to see what would come of it, and it was changed into blood: then wee made all the hast wee could to our shippe, and got us away: and as soone as it was cleare day, wee had sight of the maine land, which wee judged to be the countrie opposite to our continent: whereupon wee worshipped, and made our prayers and tooke counsell what was now to be done: some thought it best, onely to go a land, and so returne backe againe: others thought it better to leave our ship there, and march into the midland, to trie what the inhabitants would do: but whilest wee were upon this consultation a violent storme fell upon us, which drave our ship against the shoare, and burst it all in pieces, and with much adoe wee all swam to land with our armes, every man catching what hee could lay hands on: These are all

the occurrences I can acquaint you withall, till the time of our landing both in the sea, and in our course to the Ilands, and in the aire: and after that in the whale: and when wee came out againe, what betide unto us among the *Heroes*, and among the dreames, and lastly among the *Bucephalians*, and the *Onosceleans*: what past upon land, the next Bookes shall deliver.

TIMON,

TIMON

OR THE MANHATER.



Q Jupiter, that art also called *Philus*, and a *Names deri-*
Xenius, and *Hetarius*, and *Ephestius*, and *ved from the*
Asteropetes, and *Hercius*, and *Nephelegere-* *severall officers*
tes, and *Erigdupus*, and I know not how ma- *of Jupiter.*
ny names else, which the braine-sick poets
have beene used to put upon thee, especial-

ly when they want words to make up their meeter: for then thou art a plaine *alias dictus* among them, and they call thee they care not what, wherewith thou supportest the ruines of their rythmes, and closest up the crannies of their verses: whats now become of thy fiery flashes of lightning, thy clattering claps of thunder, and thy dreadfull horrible terrible thunderbolt? all these are now come to nothing, no more esteemed than a poeticall fume, were it not for the noise of their names onely: and that renowned farre fetching engine of thine, that was readie at all assaies, I know not by what meanes is now utterly quencht, and coold: not the least sparke of wrath reserved to be darted out against malefactors: No knight of the post, nor comon perjurer but stands more in dread of the dead snuffe of a candle, than of the all consuming heat of thy thunderbolt, and they make no more account of it, than of a darke torch held over their heads, that yeelds neither fire nor smoake, & think all the hurt it can do them, is to fill them with furr. This made *Salmones* already presume to answer thee againe *True Hist.*
with thunder: a bold daring braggadochio, that knew how *L. 2. d.*
coole *Joves* anger would be well enough: for how should it be otherwise? thou being surpris'd with so dead a sleepe

c Ibid, g.

as if thou hadst eaten ^c Mandrakes, neither able to heare them that commit perjurie, nor see them that are actors of vilany, but art either so purblind or so hoodwinked that thou canst discerne nothing that is done, and thy eares as deafe as a doting old mans. Indeed when thou wast in thy younger blood, and hadst thy spirits about thee, and thy choller apt to be stirred, thou didst worke wonders against those that were unjust and violent, and wouldst never take any truce, or come to any composition with them, but thy thunderbolt was ever in action, thy target redy brandished, thy tempest roared, thy lightning flasht amaine to fetch them off at length, thy earth-quakes were like riddles, thy snow fell downe by heapes, and hailestones as bigge as rocks, and to tell the home indeed, thy shoures of raine were all impetuous and violent, every drop as bigge as a river, which suddenly made such a ^d *Deucalion*, that all things were drencht under the floods, and surely one small caske remained to arrive at ^e *Licoreus*, which preserved a poore sparke of humane seed for the generation of greater mischiefs. Wherefore thou reapest at their hands a just reward of thy sluggishnesse for no man now doth sacrifice unto thee, or so much as set a garland upon thy head, unlesse it be slightly at the games of *Olympus*, holding it no matter of dutie neither, but onely for forme and fashion sake: and in a while, they will make thee, that art the prime metropolitane of all the gods, to become a second ^f *Saturne*, and utterly despoile thee of thy soveraignty: I forbear to tell how often times they have robbed thy temples, yea how some have beene so bold as, to lay hands on thy sacred person in thy *Olympian* temple, whilst thou, the high and mightie thunderer, wouldst not take so much paines as to waken a dogge, or call neighbours about thee to helpe to apprehend them, when they were all preparing to runne away: but thou, that worthy wight, that hadst confounded the giants and vanquished the ^g *Titans*, satst still and didst nothing, whilst ^h they clipt thy haire round about thy head, and yet hadst a thunderbolt in thy

d The generall deluge. Ovid.

Met. 1. 1.

e The place where Deucalion and Pyrrha escaped from the flood.

f The father of Jupiter and throwne by him out of his kingdom.

g Giants the sonnes of Titan, elder brother of Saturne who made warre against Jupiter. h A proverb importing extraordinary stupiditie.

thy hand, tenn eubits long at the least. When shall this supine carelesnesse come to an end, good *Jupiter*? and when wilt thou revenge thy selfe upon so great injustice? how many ^{*} *Phaethons*? how many *Demcalions* would suffice to ^{*} *True Hist.* purge this immesurable abuse of life? for to omit other lib. 1. g. men, and come to my selfe, that have set so many *Athenians* afloat, of miserable beggers have made them wealthie men, and succoured all that craved assistance at my hands, nay rather powred out my riches by heapes to do my friends good, yet when by that meanes I grew poore and fell into decay, I could never be acknowledged by them, nor they once so much as cast an eye towards mee, who before crouched and kneeled unto mee, and wholly depended upon my becke. If I chance to meete with any of them upon the way, they passe by mee as though I were a grave stone, laid over some man that had beene dead long before, and now worne to peeces, and will not tarrie so much as to read the inscription. Others, if they see mee a farre off, will turne aside and take another way, as if I were some dismall and unluckie object to be lookt upon: who, not long before, had beene their founder and benefactor. These indignities have made mee betake my selfe to this solitary place, to cloth my selfe in this lether garment, and labour in the earth for foure half-pence a day, here practising Philosophie, with solitarinesse and my mattocke: and thinke I shall gaine enough by the match, in that I shall have no sight of many that are rich men without desert: for that would grieve mee more then all the rest. Now therefore thou sonne of *Saturne* and *Rhea*, shake off at the length, this profound and dead sleepe, wherein thou hast laid drowning longer than ever did ^m *Epimexides*: give thy thunderbolt a fresh heat, or set whole mount *Oeta* on fire to make it hot: deliver some shew of a lustie and youthfull *Jupiter*, unlesse it be true indeed that the *Crotans* tell of thee, and of thy sepulcher. *Jupiter*. Who may hee be, *Mercurio*, that makes such exclamation in the countrie of *Athens*, at the foete of mount

l Iliad. 2. v. 2.
m Proverb.
who was sent by his father Agiasarchus into the field to look to castell, and being wearie laid himselfe downe in a cave and fell asleepe, and waked not again till 47. yeares were expired.
Laert. & Plin.

^a Icaromen. r. mount " *Hymettus* ? a miserable poore wretch hee seems to be, clad all in leather, and by the action of his body it appeares hee is digging in the earth : yet I finde hee hath tongue at will and boldnesse enough to use it : is he not one of these philosophers ? for none but they would be so impiously blasphemous against us.

The philo-
sophers blasphe-
mous against
the gods.

See Icaromen.

Mercurie. Why father, know you not *Timon*, the sonne of *Echecratides*, the *Colyrtian* ? this is hee that hath often entertained us with sacrifices of the best sort : that was so rich of late, that he offered whole *Hecatombes* unto us : with whom wee were wont to have so good cheare at the feasts of *Diasia*.

• Icaromen. f.

Jupiter : Ah us, what an alteration is this ? that good man, that rich man, that had so many friends ? how came hee to be in such a case ? miserably distressed, faine to digge and labour for his living, as appeares by holding so heave a mattocke in his hands.

Mercurie. Some say his bountie undid him, and his kindnesse, and commiseration towards all that craved of him : but in plaine termes, it was his folly, simplicitie & indiscretion in making choice of his friends, not knowing that hee bestowed his liberalitie upon crows and wolves, that rare out the very entrails of that miserable man, like so many vultures : he tooke them for men that loved him well, and such as came to him for goodwill, when they tooke pleasure in nothing but devouring, eating of the flesh to the bare bones : and if there were any marrow remaining within, they would be sure to suck it out cleane before they went away, and so leave him withered and quite cut up by the rootes, taking no knowledge of him afterwards nor once looking towards him, but will be sure to be farre enough of when they should helpe him, or do the like by him againe : this hath made him as you see, betake himselfe to his mattocke and his pelt, and forsaking the citie for very shame, works in the field for day wages, halfe madd with melancholy to thinke upon his misfortunes, and to see them that were made by him passe along so proudly, that they will

will take no notice of the name of *Timon* if they heare it pronounced unto them.

Jupiter. This man must not be unremembred, nor let alone so : I finde hee had cause to complaine upon his grievances : and therefore if we also should be carelesse of him, wee should do as those damned flatterers have done, and bee unmindfull of a man, that hath sacrificed so many droves of oxen and goates unto us upon our altars, that the favour of them sticks in my nostrils to this day : but my ^p businesse hath beene so urgent, and I have had so much adoe with perjurers, oppressors, and thieves, beside the feare I stand in of temple robbers (who are many in number and hard to be prevented) that I have had no leasure for a long time to turne mine eyes another way, or so much as looke towards the countie of *Athens*, especially since philosophie, and contentious disputations have beene in request amongst them : but of necessitie must either sit still and stoppe mine eares, or applie my selfe to them, whilst with open mouthes they make much adoe about vertue, and incorporalities, and such like trifles, which was the cause wee could not have that care of him, as of a man no way ill deserving : but now *Mercurie*, take ^q *Plutus* with you and repaire to him with all speede, and let *Plutus* take treasure along with him also, and let them both make their abode with *Timon*, and not depart with him lightly, unlesse hee will againe be so good as to force them out of his doores by violence. As for those flatterers, and the ingratitude they have expressed towards him, wee will consider of it another time, and they shall be sure to pay for it, as soone as my thunderbolt is in case : for two of the greatest tines of it were broken or blunted the other day, vwhen I darted it furiously at the sophister *Anaxagoras*, who was perswading his schollers that we were no gods : but I mist of my marke, for *Pericles* held up his hand before him, and it strake side-wise into the temple of *Castor* and *Pollux*, which it set on fire, & it selfe was almost broke in peeces against a rock : but

^p Icaromenip. x

See Jupiters
speech against
the Philosophers
in the end of
Icaromenip.

^q The God of
riches, among
the heathen.

^r This Philoso-
pher held that
the world was
created and go-
verned by an
eternall spirit :
and was there-
fore thought by
the Heathen to
deme that there
was any god.
Hee was very
great with Pe-
ricles. See Plu-
tarch in his life.

Y

for

for the present, it will be plague enough unto them, to see *Timon* rich againe.

The benefit of
importunacie.

Mercurie. This it is to be clamorous, importunate, and bold, not onely among them that plead for matter of right, but is usefull also, it seemes, to men in their prayers. Now must *Timon* from a poore beggerly wretch, be made a rich man againe for his exclamation sake: and his audacie in prayer hath made *Jupiter* turne his eye towards him, whereas if hee had digged in silence, hee might have digged long enough and never have beene looked upon.

Plutus. For my part, *Jupiter*, to be plaine with you, I will not come at him.

Jupiter. Why so, good *Plutus*, knowing it is my pleasure?

The complaint
of *Plutus*.

Plutus. Because hee hath used mee ill, *Jupiter*, drave mee out of his doores, and cut mee into a thousand peeces though I had evermore beene a true friend to his father, yet would hee needes cast mee out of his house, as it were with a forke, or as men would cast fire out of their hands: should I goe againe to him, to be scattered among flatterers, parasites, and harlots? send mee to those men, *Jupiter* that are sensible of my worth, and will be carefull of mee, that honour mee, and are in love with mee: as for such grosse-headed gulls as these, let povertie be their companion on gods name, because they have prefer'd her before us, and from her hands let them receive a leather pelt and a mattocke, and content themselves, like miserable men, to earne foure halfe-pence a day, that have erst thought it nothing to cast away gifts of tenne talents worth at a time.

Jupiter. *Timon* will use thee so no more: his mattocke I trow, hath tutor'd him well enough for that: and the creeke hee hath caught in his backe can teach him, how much thou art to be prefer'd before povertie: but this is strange to my care, and thou shewest thy selfe too too querulous, and to be apt to complaine how ever the world go: Now thou criest out upon *Timon*, who set his doores wide open.

open to thee, and suffered thee to walke at pleasure without restraint, or conceiving any jealous opinion of thee, whereas at other times thou hast found fault with the contrary: how thou hadst beene used by rich men, saying, that thou wast shut up by them under locke and key, with their scales set upon thee so sure, that it was impossible for thee to put out thy head into the light, or once looke a broad: this hast thou been wont to complaine of to me, and to tell me, that thou wast almost stifled in extreme darknes, which made thee look so pale and wanne, to be filled with care and anxietie, that thou didst threaten to runne away from them, if ever thou couldst finde a fit oportunitie: thou didst make a shew then as if thou thoughtst thy selfe to be in great extremitie to be constrained to lead a virgins life like a second *Danae*, kept in a closet of brasle or iron, there to be fed up with interest mony and reckonings under the custodie of exact and cruell keepers: thou wouldest tell mee how strange and absurd a course they tooke, who loving thee so tenderly, and it being in their power to have fruition of thee, yet durst not adventure upon thee, nor use their loves freely, though they were Lords over thee, but kept themselves waking to keepe thee, and their eies continually bent upon the seale and the bolt without winking; and thought in so doing they enjoy'd thee well enough, not in having benefit of thee themselves, but in barring others from having any part in thee, * like the dogge in the manger, that could neither eate * *proverb.* barley himselfe, nor suffer the hungrie horse to have any: thou wouldest also deride their parsimonie and warinesse, and which was more strange than all the rest, to see how jealous they were even of themselves, not knowing that some roguish servant or cosening steward, or cheating schoolmaster should secretly intrude himselfe, and domineer over that unluckie and unlovely owner, whilst hee sate watching his interest money, by the poore dimme light of a drie rush candle: How can this hang together, to complaine so much of them, and now to find fault with the contrarie?

Y a

Plutus:

This Dialogue
is for the most
part an imita-
tion of Aristo-
phanes his Plu-
tus.

Plutus. If you will rightly conceive of it, I thinke I may be well excused in blaming them both: for as *Timons* unthriftnesse and carelesnesse may be a strong argument how little account he made of mee, so, they that keepe mee prisoner, shut up in darknesse under locke and key, to have mee grow bigger, fatter and groser by their carefull heedinesse, not once so much as touching mee, or bringing mee to light lest I should be seene of any, I hold them no better then fondlings and abusers of mee, in suffering mee to be eaten with rust, that never did them any wrong: not considering that they must shortly take their farewell of mee, and leave mee to some other fortunate man. I neither commend these, nor those that are so redie to be ridde of mee, but they that take a moderate course betweene both, which is best of all, and neither altogether abstaine from mee, nor be utterly lavish of mee: consider of it, but thus, good *Jupiter*: if a man should joyne himselfe in marriage with a yong wife, faire, and beautifull, and then carry no eye over her, but suffer her to gad abroad at her pleasure night and day, and accompanie with every one that would: nay more, should offer to perswade her to play the harlot, set open his doores, be bawde himselfe, and allure all hee could to come and visite her, could such a man be thought to love his wife? I am sure, *Jupiter*, you will never say so, that have so often beene in love your selfe. Again, if a man should joyne in wedlocke with an honest woman, and bring her to his own home, with purpose to beget children of her, and then neither touch her himselfe, though shee were a flourishing, and lovely damsell, nor suffer any other to come at her, or so much as to looke upon her, but keepe her a virgin, under locke and key, unfruitfull and barren, and yet professe himselfe to love her dearely, and gives instance of no lesse by the palenesse of his complexion, the fading of his flesh, and the hollownesse of his eies, may not hee be well thought to be out of his wits, it being in his power to do the part of an husband, and take fruition of his marriage

Riches compar-
ed to a wife

Which are the
symptomes of
love.

bedde, and yet will suffer a lovely and well lookt virgin to pine and wither away as a Nunne in a cloister all the daies of her life. This is it that I complaine upon, when some disgracefully kicke mee out of doores, consume and exhaust mee idle, others keepe mee fast in fetters, as if I were some fugitive servant.

Jupiter. Let neither of these sorts of men trouble thy patience, they both are plagued according as they deserve: the one like *Tantalus*, neither eate nor drinke, though their mouth be drie, but continue still gaping upon their gold: the other like *Phineus*, have their food snatcht out of their very choppes by the *Harpies*, before they can swallow it downe: but for your part, get you packing to *Timon*, whom you shall now finde to be a man of much better temper.

Plutus. But will hee ever give over to set mee a running, as it were liquor out of a rotten vessell, and hast to powre mee out, before I can be all put in, to prevent an inundation lest for want of meanes to exhaust mee, I should wholly choake and drowne him up? certainly for ought that I can finde, I do no more but powre water into the rubbes of the *Danaides*, and vainly seeke to fill a concavities that will hold nothing: but before I can get in, almost all is runne out, the holes of the vessell have so wide a vent, that nothing can stop the passage.

Jupiter. If hee do not now close up those gaps, that all may not gush out at once to give thee a present issue, hee may soone find his pelt & mattock again in the lees of the vessell, but for this time get you gone, and enrich him once more, And you, *Mercurie*, remember as you returne to bring the

delicate fruit hanging over his head, but can neither touch the one nor the other. * A King of Acadia who was thus punished by the gods, for putting out the eyes of his owne sonne. x Ravening bird with eagles claws, and womens faces. Virg. Enead. y Proverb. Fifte sisters the daughters of Danaus, King of the Argives, brother to Agypius, who in one night slew all their husband, the sonnes of Agypius, except Hypermetra, who saved her husband Lynceus. The rest were condemned for this wicked act, continually to powre water in hollow tubbes boord full of holes in the botome, they are also called Belides from their grandfather.

The sonne of Jupiter and Plote father of Pelops, and grandfather of Agamemnon and Menelaus, who entertaining the gods feasted them with the flesh of his owne son, but they sore displeased with the unnaturalnesse of the act, restor'd his son to life, but him they thrust into hell, where hee

is continually tormented with extreme hunger and thirst, standing in a cleare river unto the chinne

¹ *Gyants with one eye in their fore-head, the sonnes of Neptune and Amphitrite, and workemen of Vulcan, they are said by the poets to be the smiths that make Jupiters thunderbolts, and that mount Ætna in Sicilie, which flames on the top with fire in their forge. Love and riches are both blinde. Riches come but slowly to the good: But goe away nimble.*

² *Cyclops to us from Ætna, to sharpen our thunderbolt, and make it fit for use, for wee must needs have it new whetted upon a sudden.*

Mercurie. Then let us be gone, *Plutus*. But what is the matter with thee now? what makes the halt? I have beene mistaken in thee all this while, for I thought thee to be on-ly blind, and now I perceive thou art lame also.

Plutus: I am not so at all times, *Mercurie*, for when I goe to any man as sent from *Jupiter*, I know not how, I fall lame, and so decrepite on both legges, that I can hardly get to my journeyes end, before the man grow old that is to enjoy mee: but when the time of my departure comes, you shall see mee with wings on my backe flie away more swiftly then a bird: * no sooner can the lash be given, but I shall have got to the end of the goale, and be proclaimed victor, when the beholders some times could scarce have any sight of mee.

Merc. I cannot beleve thee in that: for I could name many unto thee, that as yesterday had not a halfe pennie to buy themselves an halter, and this day come to be rich and wealthie men, drawne up and downe with a paire of white coach-horses, that never were worth an asse of their owne before: traverse the streets clothd in purple, with gold rings on their fingers, when I verily thinke, they scarcely beleve themselves that their riches are any more than a dreame.

Plutus. Thats another matter, *Mercurie*: for I do not then goe upon mine owne feete, neither is it *Jupiter*, but *Pluto* that sets mee a worke to goe to them, who is also a bountifull bestower of riches, as his name imports: for when the time comes that I am to be conveyed from one to another, they enter mee first into wills and testaments, and seale them up surely, then they take mee by heapes and carrie mee away, after they have cast the dead man into some darke corner of the house, and covered his carcase within an old linnen ragge, which are readie to goe together by the eares for. In the meane space, they that are competi-

tors

tors in the prise, stand gaping in the market place, as ^a yong a ^b Expelled. swallows for their damme that hovers about them: but ^c Iliad. 2. when the seale is once taken off, and the string cut in two, ^d Obtained by and the writing opened, and my new master published ^e base meanes.

(whether it be some kinsman, or parasite, or obscenous slave kept for sodomiticall sinfulness, his masters minion, that still keepes his chinne, close shaven) in lieu of so many and manifold pleasures which in his elder age hee supplied him withall, that worthy wight shall receive mee

as a plentiful hire for his paines. Then hee whosoever he ^b The names of slaves and servants. be, snatching mee up, together with the letters testament, ^c Names of Princes and great men. carries mee away cleare, and instead of him that was lately called ^d Pyrrhus, or Dromo, or Tibias, will now have his name altered to ^e Megacles, or Megabyxus, or Protarchus, ^f Proverbe. leaving the other silly fooles behinde him, gaping one upon another with grieve of heart to see ^g what a fish had escaped their net, without swallowing downe any part of the bait: when he hath thus made mee sure to himselfe, (being ^h Those that are base by nature can never change their conditions though they be raised to the greatest fortunes. an ignorant sot, without wit or breeding, still fearing to be bound and whipt, but pricks up his eares, and stands in as much awe of ⁱ a mill house as of a temple) hee then grows intollerable among his companions, wrongs the free-man,

beates his fellow servants to prove if there be any such power in him or not, till in the end, hee either drop into some bawdie house, or set his heart upon keeping race-horses, or give himselfe up to be led by flatterers that will sweare and stare he is more beautifull than ^j Nireus, an ancienter gentleman than ^k Cecrops, or Codrus, a wiser man than ^l Vlysses, and richer than sixteene such as ^m Cræsus, and so in a short space hee shall be guld of all that which was so long in getting, by so many perjuries, rapines, and deceits.

Mercurie. You are in the right for that; but going as thou dost, still on foot, without a guide, and being blinde withall, I marvell how thou canst finde out the way, or learne out to whom thou art sent by *Jupiter*, and take notice they are worthy to be made rich.

Plutus. Do you thinke I am able to finde them out?

Mercurie.

Mercurie. I do not thinke thou canst: otherwise thou wouldst never have skipt over *Aristides* to bestow thy selfe upon *Hipponicus* and *Callias*, and many other *Athenians*, that never deserved to be made worth an half-penny: but what dost thou doe when thou art sent upon such an arrant? what course dost thou take?

Plutus. I wander up and downe like a vagrant, till I light upon one or other that lookt not for mee: and hee that first findes mee, carries mee away with him, returning many thanks to thee, *Mercurie*, for his unexpected good fortune.

Mercurie. Is *Jupiter* then deceived? who according to his good meaning imagineth thou makest none rich but whom he thinks worthy?

Plutus. Hee may thanke himselfe for that, for he knowes well enough how blinde I am, and yet will send mee to seeke out a thing so hard to be found, and so long agoe vanished from having any beeing, that *Lynceus* himselfe could hardly light upon it, it is so obscure and insensible: for which cause, there being so few good men to be found, and such swarmes of the worser, that they fill the citie from one end to the other, I may the more easily meete with them in my progresse, and be circumvented by them.

Mercurie. But when thou art to forsake them, how canst thou escape with any ease, not knowing the way?

Plutus. My sight is then sharpe enough, and my legges well able to carrie mee off, onely for the time of my departure.

Mercurie. Let mee aske thee one question more: thy sight being defective, (for I will speake my minde freely) thy complexion discoloured, and thy limbes so feeble and decrepit, how comes it to passe that thou hast so many lovers, and that all men affect thee, thinking themselves fortunate if they can attaine thee, and their life livelesse, if they cannot enjoy thee: I have knowne some, and not a few, that have beene so farre besotted with thee, that they have cast themselves into the deepe sea, and from the top of

h A most just noble man of Athens, who died so poore, that hee had not money enough to pay for his buriall.

i Rich Athenians but of base condition. Scholiast. in Aristoph. Batrach. k Mercurie was thought by the heathens to be a god that holpe men to wealth and was therefore by them surnamed Xepidwv. i. enriching.

A good man hard to be found.

l Icaromen. b.

m Cock. d. :

n An imitation of Theognis. v. 176. & 176.

steepe rocks doubting lest they were despised by thee, because thou never wouldst vouchsafe to afford them any grace: & I am sure thou wilt freely confesse, if thou knowest thy selfe, that they are all mad men to dote upon such a love.

Plutus. Do you thinke I appeare to them to be such as I am indeede, lame, blinde, vvith all my other imperfections?

Mercurie. What else, *Plutus*, unless they be all as blinde as thou.

Plutus. Blinde they are not, good *Mercurie*, but ignorance and error, which now-a-daies are predominant, do cast a mist before their eyes: and for my owne part, because I would not appeare altogether deformed, I put a lovely vi-
sard upon my face, wrought over with gold, and thicke beset with pearle, and cloth my selfe with costly garments when I come unto them, which makes them thinke they see beautie in her owne colours, whereupon they fall so farre in love with mee, that they even perish if they cannot enjoy mee: whereas if a man should shew mee to them naked, & stript of my accoutrements, no doubt they would condemne themselves, for being so deceived, and for loving so unlovely and mishapen a thing.

Riches have only a faire outside.

Mercurie. But when they are growne rich, and have put the same visard upon their owne faces, why are they yet deceived, and rather would lose their heads from their shoulders, then suffer themselves to be unmask'd by any: mee thinks they should not then be ignorant that thy comeliness was but counterfeit, when they have full sight of the inside.

Plutus. There are many things that afford mee good helpe, *Mercurie*, in this case.

Mercurie. What may they bee?

Plutus. At my first coming to any man, when hee sets open his doores to receive mee, there enter privily with mee, pride, follie, presumption, effeminacie, contempt, delusion, and infinite of the same stampe, which do so possesse
the

Vices and infirmities that accompany riches.

the soule of the silly fellow, that hee admires things not worthy of estimation, and covets after things that are to be eschewed, and doth so doat upon mee, that am the father of all this cursed crew, and continually attended by them, that hee would endure any thing, rather then suffer himselfe to be deprived of mee.

Riches are slippery.

But povertie is easie to be laid hold on.

Mercurie. But thou hast another fault, *Plutus*, thou art so nimble and slipperie, so hard to bee held, and so fleet in flying away, that thou wilt give a man no fast hold, but like an eele or a snake, slip thorow his fingers I know not how: whereas povertie is apt to be apprehended, and quickly caught, having an hundred sort of fish-hooks, fastened to every part of her bodie, wherewith shee suddenly catcheth hold upon all that come neare her, and will not easily be unloosed againe. But while I spend the time in this trifling talke, we have beene forgetfull of that which wee had most reason to remember.

Plutus. What is that?

Mercurie. To bring treasure along with us, who is a principall partie in this service.

Plutus. Take you no care for that: I left him safe in the earth when I ascended to you, charging him to keepe home, and the doore shut, and to open to no man, unlesse he heare mee call.

Mercurie. Let us then be travelling towards *Attica*: take hold by my cloake and follow mee, untill we are come to the confines of the countree.

Plutus. You doe well, *Mercurie*, to be my guide, for if you leave mee, I am like enough to be caught up by *Hyperbolus* or *Cleon*, as I some I know not whither. But what noise is this I heare, as it were iron grating against a stone.

Mercurie. It is *Timon*, who is opening the earth hard by upon the side of a rockie mountaine. But what shall wee do with him? I see hee hath got povertie to him, and labour, and sufferance and wisdom, and fortitude and a whole regiment, of the same ranke, mustered up by hunger:

o' A seller of lamps in Athens, who was a very knave, and dealt almost in all kinds of trades (as our chandlers do) he grew rich by mixing lead with the copper of his lampes and so cozened the buyer. Scho-liast. on Aristoph. A leather-seller one of the same stamp. Aristoph. Nextues accus-panying povertie.

ger: a troope of more worth than thou wilt be able to furnish him withall.

Plutus. Let us carrie no longer then, good *Mercurie* I pray you: for wee shall never do good of a man guarded with such attendants.

Mercurie. *Jupiter* hath otherwise determined, and therefore wee must not shrink in the service.

Povertie. *Mercurie*, whither do you lead this man?

Mercurie. Wee are sent to *Timon* here, by *Jupiter* himselfe.

Povertie. Comes *Plutus* now to *Timon*, whom I entertained, and tooke up, when hee was in ill case, God knows, and utterly spent with riot and disorder? is povertie so contemptible a creature with you, and so fit a subject to receive injurie, that you come to deprive mee of the onely possession I thought my selfe sure of, and whom I had trained up to all degrees of vertue, that *Plutus* may againe take him to his tuition, and then give him over to insolencie & pride, which will make him as effeminate base and foolish, as ever he was before, and so returne him againe to mee, no better than a ragged clout?

Mercurie. O *Povertie*, it is *Joves* pleasure to have it so: *Povertie.* Then I will give place: and you my old familiars, labour, wisdom, and the rest, follow mee, and hee shall soone finde what a friend he hath foregone, how true a companion in his labour, and how good a teacher of the best things: in whose societie, his bodie was healthfull, his minde valorous and constant, and hee lived like a man depending upon himselfe, and holding matters of superfluity, and the like to be, as they are indeed, nothing appertaining to him.

Mercurie. They are all departed, therefore let us drawe neare.

Timon. what are you, ye damned wretches, or what make you here, to molest a labouring man, that workes for his living? yea shall dearly buy it before you goe, base villains as you are, for with clods and stones I will let drive at you as fast as I can.

Z z

Mer.

See the Cocke.

Mercurie, Forbear good *Timon*, and cast not at us: mistake us not: wee are not men: I am *Mercurie*, this is *Plutus* whom *Jupiter* hearing thy prayers hath sent unto thee: wherefore, in good time receive thy happie fortune and desist from thy labour.

Timon. I will make you both repent it, though yee be gods: for I hate all alike both gods and men: and this blind knave, whosoever hee be, shall soone finde to his cost the weight of my mattocke.

Plutus. For gods sake *Mercurie* let us be gone, the man is sure more than madde, and will do mee a mischief before I shall get from him.

Mercurie. Be not selfe vvill'd *Timon*, I pray you, but lay aside this fiercenesse and bitternesse: stretch out your hands, receive good fortune, be rich againe and the chiefe among the *Athenians*, live in despite of those ungratefull wretches, and no man happie but thy selfe.

Timon. I tell you plainly I have no occasion to use you: trouble mee not: this mattocke is riches enough for mee: and for all other matters, I thinke my self best at ease, when no man comes neere mee.

Mercurie. Good sir, will you shew your selfe so ill bred, as to *returne such a harsh and unmannerly answer to *Jupiter*? though you have some cause to hate mankind that have dealt dishonestly with you, yet be not a hater of god by any meanes, considering how redie the gods have bene to relieve you.

Timon. For your part, *Mercurie*, and to I say for *Jupiter*, I yeeld you heartie thanks, for the care you have had of mee: but for this *Plutus*, I will have nothing to do with him.

Mercurie. What is your reason for that?

Timon. Because hee hath bene the meanes of the infinite miseries that have betide unto mee, betrayed mee into the hands of flatterers, delivered mee up to those that lay in wait for mee, stirred up hatred against mee, undid mee with voluptuous pleasures, caused every man to envie mee,

and

* Iliad. l. 15.
v. 202. Iristo
Neptune.

Riches the
meanes of di-
vers evils.

and at the last most treacherously and perfidiously forlook mee: whereas honest povertie exercised mee in manlike labours, brought mee acquainted with truth and plaine dealing, furnished mee with necessaries when I was sicklie, and taught mee to repose the hopes of my life onely in my selfe, and to contemne all other things. Shewed mee what riches I had by her meanes, which neither the flatterer by faire speeches, nor the sycophant by subornation, nor the people by their indignation, nor the judge by indirect sentence, nor the tyrant by all his trecheries and pollicies are able to deprive mee of. Wherefore being enabled by labour, I dig in this plot of ground with a love to my worke, and out of sight of those vilanies that are practised in the citie, my mattocke furnishing mee sufficiently with food to my content. Backe again therefore, good *Mercurie*, the same way you came, and take *Plutus* along with you to *Jupiter* for I desire no more but this, to be a perpetuall vexation to all men from the yongest to the oldest everlastingly.

Mercurie. You are to blame in that, I must tell you, for all men deserve not such a measure of extremitie: therefore cast off this pettish and childish kind of humor, and accept of *Plutus*, * gifts sent from *Jupiter* are not to be rejected.

Plutus. VVill you give mee leave, *Timon*, to tell you truth? and will you not take it ill at my hands?

Timon. Speake then, but be short: make no proeme, as the damned Rhetoricians are wont to doe: for I am content to heare a word or two from thee, for this honest *Mercuries* sake.

Plut. Your objections have bin so many, that perhaps they require a longer answer than so: notwithstanding consider with your selfe whether I be guilty of such wrongs as you have charged mee withall: for I have bin the author of all your greatest delights, honor, prerogative, ornaments, & all the delicacies you ever enjoyed. In that you have bin respected, revered & affected by all men, it was by my means: if you have been abused by flatterers, the fault is not in mee, for I have more cause to say I have bin ill used at your hands,

Z 3

in

The benefits of
povertie.

* Iliad. l. 3. v.
65. Paris to He-
ctor.

*Plutus excuseth
himselfe to Ti-
mon.*

in prostituting mee basely to lewd and vile persons, that bewitched you with prayes, so to get mee into their fingers: at the last you say I proved treacherous towards you, when contrariwise, I may more justly condemne you, for driving mee away by all the devises you could imagine, and thrusting mee out of your house by head and shoulders. Wherefore instead of costly rayment, venerable povertie hath put this pelt upon you: and *Mercury* himselfe can witnesse with mee, how earnest a suiter I was to *Jupiter*, that I might never more come at you, for using mee so discourteously before.

Mercurie. But now, *Plutus*, you see hee is another manner of man, wherefore take a good heart unto you, and goe dwell with him; you *Timon*, digge as you did before, and do thou *Plutus* convey treasure unto him under his mattocke, for he will heare thee at the first call.

Timon. I am content for this once, *Mercurie*, to be rul'd by you, and to be made a rich man againe: for what can a man do withall, when the gods do so importune him? but consider I beseech you, what a pecke of troubles you plunge mee miserable man into, that have lately lived most happily, and must now suddenly be indowed with such a masse of gold, without doing any injurie, and taking so many cares upon mee.

Mercurie. Indure it all, *Timon*, for my sake: unlesse in your discretion you thinke it hainous to have your former flatterers burst with envie: for I will take my flight over mount *Etna*, and so into heaven.

Plutus. Hee is gone, I perceive by the fluttering of his wings: but abide thou there, or if thou like better of it strike with thy mattock into the earth. Ho treasure! golden treasure I say, attend to this *Timon*, and deliver thy selfe to be taken up by him. Digge now *Timon* as deepe as thou canst, I will give way unto you.

Timon. Come on then my good mattocke, strengthen thy selfe for my sake, and bee not tired with provoking treasure to shew himselfe openly, out of the bowels of the earth:

earth: O miraculous *Jupiter*, and yee friendly *Corybantes*, and auspicious *Mercurie*, how should so much gold come hither? or is all this but a dreame? I doubt I shall finde it to be but coales when I awake: nay certainly, this is pure gold, ruddie, weighty, and lovely to looke upon? O Gold, that deservest the best welcome mortall men are able to give thee, that glitterest as gloriously night and day, as the cleare flaming fire: come to mee sweete friend, and dearest love: well may I now beleieve that *Jupiter* sometime turned himselfe into a showre of gold: for what virgin would not with open armes embrace so beautifull a lover, falling into the roome thorow the roofof the house? O *Midas*, and *Cræsus*, and yee consecrated gifts of *Delphos*, how poore are you in respect of *Timon* and *Timons* riches, to whom the *Persian* King is not to be compared: O my sweet mattocke, and my deare pelt, I will consecrate you as an offering to *Pan*, I will purchase the whole confines of this countrie, and build a towre over my treasure bigge enough for my selfe alone to live in, and which I purpose shall be my sepulchre at my death: and for the remainder of my ensuing life. I will resolve upon these rules: to accompanie no man, to take notice of no man, and to live in contempt of all men: the title of friend, or guest, or companion, or the altar of mercie, are but meere toies, not worth a straw to be talkt of: to be sorrie for him that weepes, or helpe him that wants, shall be a transgression and breach of our lawes: I will eate alone as wolves do, & have but one friend in the world to beare mee companie, and that shall be *Timon*: all others shall be enemies and traitors, and to have speech with any of them, an absolute piacle: If I do but see a man, that day shall be dismall and accursed: I will make no difference betweene them and statues of stone and brasse: I will admit no messenger from them, nor contract any truce with them, but so litarinesse shall be the maine limit betwixt mee and them: to be of the same tribe, the same fraternitie, the same people, or the same countrie, shall bee but poore, and unprofitable

profitable termes to be respected by none but fooles, let *Timon* alone be rich, and live in despight of all other, let him revell alone by himselfe, farre from flattery, and odious commendations: let him sacrifice to the gods, and make good cheare alone, as a neighbour conjoynd only to himselfe, discarding all other: and let it be further enacted, that it shall be lawfull for him onely to shake himselfe by the hand, that is, either when hee is about to die, or to set a crowne upon his head: and the welcomest name to him in the world is to be called *Manhater*: the notes and ensignes of his conditions, shall be austeritie, crueltie, forwardnesse, anger and inhumanitie: if thou see any man in the fire ready to be burnt, and he intreat to have it quencht, poure into it pitch and oyle: if any man be driven downe the streame in a flood, and shall stretch out his hands to thee for helpe, give him a knock on the pate, and send him to the botome, that hee may never be able to put up his head againe: so shall they receive according to their desert.

Timon the sonne of *Echecratides*, the *Colytrean*, hath published this law: and the same *Timon* in parliament hath confirmed it: so it is: so have we decreed, and will constantly persist therein. Now it would do mee good at the heart, to have all men take notice of mine abundant riches, for it would be as bad as a hanging to them to heare of it: but how comes this to passe? good god upon a sudden? how they come running in every way, as loone as they had recovered, I know not by what meanes, the sent of this gold? whether were it best for mee to ascend this hill, and from the higher ground drive them away with stones, or dispende with mine owne order for once, and enter conference with them to their greater vexation, when they shall see themselves despised? It shall be so: I will therefore receive them and tarric their comming: But let mee see: VWho is the formost man of the companie? who but *Gnathonides* the flatterer: whose benevolence I craved not long agoe, and hee held mee out a halter, who had many times spewed whole tubfulls at my table, hee hath done well

Hee alludes here to the common forme and manner of publishing statutes and decrees in those times: so doth he likewise before Nero-mant. x. and by and by againe in the speech of Demas.

A common name for a parasite. The base condition of flatterers described.

well in repaireing hither to speedily, for hee is the first that shall repent it.

Gnathonides. Have I not alwaies said, that the gods would never be forgetfull of *Timon*, so good a man? Haile *Timon*, the comliest of all creatures, the most pleasing of all companions, and the flowre of all good fellowship.

Timon. And thou *Gnathonides*, the most ravenous of all vultures, and the vilest of all men.

Gnathonides. O Sir, you alwaies love to breake jest upon your friends, but where shall wee meete and sup together? I have brought you here a new song of the last edition which I have lately learned.

Timon. But I will first make thee sing a sorrowfull Elegie under this Mattocke.

Gnathonides. What's the matter now? dost thou strike mee *Timon*? beare witnesse, alas, alas: I warne thee to appeare at *Mars* his hill, upon an action of batterie.

Timon. If thou tarrie a little longer, thou shalt have cause to warne mee upon an action of manslaughter.

Gnathonides. I will none of that: yet I pray you make mee a plaister of gold to lay upon my wound: for I have heard it hath an excellent vertue in staunching blood.

Timon. Art thou here yet?

Gnathonides. Nay then I am gone, and little joy shall it be to thee, of so courteous a man, to become so cruell.

Timon. What bald-pated fellow is this that comes next? it is *Philiades*, the impurest parasite that ever lived: this knave had from mee a whole Lord-ship, and two talents I gave his daughter to her marriage, because hee once commended my singing: for when all the company beside were silent, hee alone extold mee to the skies, and sware I had a sweeter voice than ever had swanne: but when he saw mee sickly a while agoe, and that I came to him to crave his reliefe, the rascall fell a beating of mee.

Philiades. O Impudencie do you now acknowledge *Timon*? would *Gnathonides* now be his friend, & play-fellow? wherefore his reward hath bin righteous, in respect of his ingratitude

Aa

x Arcopagus the court of Athens.

Another Parasite.

ingratitude: whereas I, that have beene his old acquaintance, brought up with him from a child, and of the same tribe, do yet so moderate my selfe, that I may not seeme to be an intruder. Haile noble *Timon*, and I beseech you free your selfe from these base flatterers that come onely to fill their bellies, and are indeed no better than cormorants. No man is to be trusted now adays: all are unthankfull and wicked: I was bringing a talent along with mee, to helpe to furnish you with necessaries: but being upon the way, I heard of wonderfull riches that were come to your hands: whereupon, I made the cause of my visitation to be onely to give you good counsell, though I know you are indued with such wisdom, that you needed not to be advised by mee, but are able to tell *Nestor* himself what he hath to do.

y An ancient
and wise Prince
of the Gre-
cians, who liv-
ed thrice the age
of an ordinary
man.

Timon. It may be so, *Philades*, but come a little nearer, that I may see, how well I can welcome you with this Mattocke.

Philades. Helpe neighbours: this unthankfull man hath broke my head, because I counselled him for his good.

Timon. Behold a third man, *Demeas*, the Rhetorician with a decree in his hand, who professeth himselfe to bee one of our kindred: I payed to the citie for this fellow, eleven talents in one day, which hee was find in, and committed untill hee should make payment: and for piteie set him at libertie: yet the other day, when it was his lot to distribute dole money among the *Erechthean* tribe, and I came to him to crave my share, hee said he could not tell whether I

At the times
of publick plaies
or sacrifices,
there was distri-
buted a certaine
quantitie of mo-
ney to every citi-
zen.

Extreme flatter-
y.

In imitation
of the forme
as before.

were a cittizen.

Demeas. All haile, *Timon*, a bounteous benefactor towards your kindred, the bulwarke of *Athens*, and the ornament of *Greece*, the people, and both the counsell are all assembled, expecting your coming long agoe: but first, I pray you, harken to this decree, which I have pend downe for you. "For as much as *Timon*, the sonne of *Echecratides*,

"the *Colyttean*, a man not onely honest and vertuous, but
"so wise and discreet withall, that his like againe is not to
"be found in *Greece*.) hath evermore sought the good of

the

"the citie, and hath got the best prize at combating, wraft-
"ling, and running at the *Olympian* games in one day, be-
"side the race chariot and coursing horses.
"*Timon*. Why, man, I never went to see the *Olympian*
"games, in all my life.

Demeas. What then? you may see them hereafter: and for such matters as these, it is better the mention of them should precede then follow. "Hee also fought bravely of late in the quarrell of his countrie, against the *A-charnians*, and cut in pieces two companies of the *Lacedaemonians*.

Timon. What's that? I protest for my part, because I had no skill in armes, I was never yet inrolled into any militarie companie.

Demeas. You speake to poorly of your selfe: but wee might be thought unthankfull if wee should not remember it: moreover: "By publishing Decrees, by giving good
"counsell, and by good command in warre, he hath procured no small benefite to the citie: for all which considerations, be it enacted by the counsell and the people, and
"the highest court of the citie, according to their tribes, and all the multitude in particular and generall, that a
"golden statue shall be erected to *Timon* in the castle, and
"placed next to the image of *Minerva*, holding a thunderbolt in his right hand, and the sun-beames shining about his head, and hee be crowned with seven crownes
"of gold, and this to be publikely proclaimed this day in
"the new tragedies of *Bacchus*: for the feasts of *Bacchus* are
"to be celebrated by him this day: this sentence is pronounced by *Demeas* the Rhetorician, his kinsman in the
"nearest degree of blood, and his scholler beside, for *Timon* is also a good Rhetorician, & good at every thing else
"whatsoever hee will. This is the Decree that I have framed for you. Moreover, my purpose is to bring my sonne unto you shortly, and after your name to call him *Timon*.
Timon. How should that be, *Demeas*, when thou never hadst any wife that I ever heard of.

A a 3

Demeas

The very imagination of inheriting Timon's wealth makes him build these castles in the aire.

The treasure of Athens was kept in the castle.

The Character of a pretender to Philosophie. b This is often used by Lucian for a fierce and truculent aspect, as in Icaromenip. &c. c The Northwinde. d A Sea-god, and Neptunes trumpeter. e An excellent painter.

Demeas. But I meane to be married, god willing the next yeare, and will beget a child, and the infant that shall be borne, for it must be a boy, I will have called *Timon*.

Timon. I know not whether it will be your fortune ever to come to marriage, friend mine, if this blow with my Mattocke do but fall aright.

Demeas. Alas, alas: what meanest thou by this? dost thou tyrannize, *Timon*, and beate freemen, that art no true freeman, nor cittizen thy selfe? but be sure of it, I will crie quit-tance winn thee out of hand one way or other: especially for burning the castle.

Timon. No such matter: for that thou see'st stands unburnt, and therefore thou shewest thy selfe a plaine sycophant.

Demeas. But thou art rich, and hast broken in thorow the backe doore.

Timon. Neither is that broken up: and therefore thou art idle every way.

Demeas. But broken up it will be: and thou hast already got into thy hands all the riches that were within it.

Timon. Take one blow more for that.

Demeas. O my backe: what shall I doe?

Timon. Dost thou crie? I have yet a third blow to bestow upon thee if thou tarry, it would be a shame for mee, that could cut in pieces two companies of the *Lacedaemonians* without armes and should not now be able to confound one withered fellow: in vaine it was then, that I got the prize at *Olympus*, for wrastring and running: but who comes now? is it not *Thrasycles* the Philosopher? it can be no other: see how he stroakes his beard at length, lifts up his eie browes, and comes muttering somewhat to himselfe, looking like a *Titan*, and the haire of his forehead cast backe like some *Boreas* or *Triton* pictured by *Zenxis*: this man that hath such a grave countenance, such a sober gate: and is so succinct in his apparell: hee that in a morning will deliver you a thousand precepts for vertue, crie out upon them that are addicted to pleasure, and speake

speake in praise of frugalitie, as soone as hee hath bathed and come in to supper, and his boy fill'd him one full bowle (for hee loves a cup of good wine with all his heart) as if hee drunke of the water of *Lethe*, will pleasantly give an instance contrary to his forenoone speeches, strike at the meate like a kite at his pray, juggle his next neighbour out of his place, flabber all his beard over with sawce, and cramme in like any curre dogge, hanging his head perpetually over the platters, as if hee meant to finde out vertue in the bottome of the dishes, and wipes them every one with his fore-finger as cleane as a cup, because hee would not leave a drop of sawce behinde him: hee is as sure a card at his cup as at his meat, and will be as drunke as any ape, not onely to the heighth of singing and dauncing, but till it make him brabble, and fall out: then will hee passe many speeches over the pot, and talke of nothing else but temperance and sobrietic, when hee is all-to-peeces himselfe, and brings out his words so scurvily, that all the company laughs him to scorne: then falls hee to spewing, untill at the last some take him away, and carrie him out of the roome, though hee catch hold upon some of the wenches as strongly as hee can: but when hee is at the best, hee shall subscribe to no man for lying, and audaciousnesse, and covetousnesse: he is the prime of all parasites, and the easiest drawne to commit perjurie: imposture leads the way with him, and impudencie followes after: yet would hee seeme to be wholly made of wisdom, and every way forth absolute and perfect. I will make him smooke for it, as soone as hee comes, for his goodnesse sake. What's the reason that *Thrasycles* hath beene so slow in comming to visit mee?

Thrasycles. I come not, *Timon*, with the same intent as other men doe, which aime at thy riches, and runne themselves out of breath in hope to get silver gold and good cheare by thee, expressing a great deale of flattery towards a man so honest and plaine as thou art, and so ready to impart of any thing that is within thy power: as for mee,

A a 3

you

Grosse dissimulation.

f The water of
a fountaine in
Athen which
hath 9 spouts,
and is therefore
called Euxē-
neguvē: it is
also called Cal-
lirhoe.
Pausan. 1. 1.

By no means.

An indifferent
size for a scrip

g popular go-
vernment.

you know a piece of barley bread will serve mee to supper sufficiently, and no better victuals with it, than a sallade of of time, and cresses, or if I list to exceed, a bit or two of powdred meat: my drinke is no other but cleare fountaine water, and this thred-bare cassock I preferre before the richest purple you can desire: but for gold I have it in no more estimation, than the rubbish that lies upon the sea shore: for your sake it is that I am come hither, lest this mischievous and most deceitfull possession of riches should corrupt you, which hath oftentimes beene the cause of incurable mischiefes to many men: wherefore if you will be ruled by mee, take it and cast it all into the sea as an unnecessary clogge to a good man that is able to discern the riches of Philosophie: I meane not into the maine sea, good Sir, but that you would goe into it as farre as a man is forked before the going forth of the tide, and suffer no man to see you but my selfe: or if you like not well of this take another course, which perhaps may do better: disburden your selfe of it so soone as you can, leave not one halfe-pennie, but distribute it to all that stand in need: to one man, five drachmes, to another, a pound, to a third a talent: but if any Philosopher come in your way, you cannot upon your conscience, but give him twise or thrice as much as any other: for my part I crave nothing for my selfe: but to bestow upon my friends that are in want, and I shall hold my selfe well satisfied, if you will but fill mee this satchell, which doth not altogether containe two bushels of Aegina measure: for a Philosopher ought to be content with a little, & observe the meane, and never stretch his thoughts wider than his scrip.

Timon. I commend thee *Thrasycles*, for this in faith: but before I deale with thy scrip, let mee trie whether I can fill thy head with blowes and measure them out with my mattocke.

Thrasycles. O Democracie, and lawes: I am beaten by a rebellious wretch in a free citie.

Timon. Why dost thou complaine, my honest *Thrasycles*? have

have I deceived thee in thy measure? I am sure I put in foure quarts more than was thy due. But what's the matter of this? they come now tumbling in by heapes: there is *Blepsias*, and *Laches*, and *Gnippon*, and a whole rabble of such rascalls as shall be sure to rue for it: I will therefore ascend this rocke, and forbear the use of my mattocke a while, which hath made mee over wearie, and lay as many stones as I can on heaps together, and dung amongst them as thicke as haile.

Blepsias. You may save your selfe that labour, *Timon*, for wee will be going.

Timon. But I hope, not ^h without blood or blowes.

for which, Ovation onely was due to the Conquerour but not a Triumph. Lucian here allude to this, bringing in Timon desirous to triumph over his enemies.

h The Greekes
called a victorie
gotten without
blood ἀνὰ μὴν
νικῶν: and the
Latines, Incru-
enta victoria:

LVCIAN,



L V C I A N, HIS FEAST, OR THE LAPITHES.

What hee
touches upon
else where by
the by concer-
ning the lives
and manners of
some pretenders
to Philosophie,
is here descri-
bed to the full,
in a meeting of
theirs at a cer-
taine feast,
where divers
of severall sects
and opinions
fortuned to be,
and falling out
among them-
selves, most ri-
diculously be-
tray their seve-
rall infirmities.



Heare there was much ado amongst you yesterday, *Lucinus*, at *Aristænetus* house at supper, and that certaine Philosophers made some speeches there, which begot so great a quarrell in the companie, if *Charinus* told mee true, that they grew at the last to blowes, and could not conclude but in blood.

Lucinus. How came *Charinus* to have such knowledge in the matter *Philo*, and was not amongst us? *Philo*. Hee had it, as hee said, from *Dionicius* the physician, and *Dionicius* I suppose was one of them that was at supper with you.

Lucinus. True: but *Dionicius* was not there soone enough to know how it began: for he came late in, about the midst of the brabble, a little before they fell to blowes, and therefore could not deliver any certaintie, not knowing where-upon the quarrell grew, that it should proceed so farre, as to end in blood.

Philo. For which cause *Charinus* with't us to repaire to you, *Lucinus*, if wee desired to be fully informed in the whole carriage of the businesse, for that *Dionicius* told him, hee was not there at the first: but that you knew all that

was

was done to a haire, and remembred every word that was spoken, not carelesly suffering any thing to slippe from you, but attentively noting it with all diligence: wherefore you shall not escape us, without sweetning our lippes also with your daintie junkets, for to mee, no banquet in the world can be more pleasing than your reports: and the rather because wee may here feast together soberly and quietly out of danger of blowes or bloodshed, whether they be old men or yong, that shall so farre abuse themselves in drinke, as to say or doe they care not what.

Lucinus. Why *Philo*, do you thinke it fit, that matters of this nature should be communicated to all men, and every thing publiht that is done in wine and drunkenness? These kinde of businesses ought rather to be committed to forgetfulness, and construed to be the workes of the great god *Bacchus*, who will not suffer any of his *Orgies* to be curtailed or uncompleat: it is the propertie of ill conditioned persons strictly to examine that which ought rather to be suppressed in silence: and you know the Proverbe: *I hate a memorative companion*: Neither hath *Dionicius* done well in making it knowne to *Charinus*, or in scattering abroad what past among philosophicall persons: and for my part I will not speake a word of it.

Philo. Do you make the matter strange *Lucinus*? betwixt you and mee, it shall not be so, for I am sure of this, that you are in a greater longing to tell it, than I to heare it: and I do not thinke, but for want of auditors, you would be glad to creepe to some pillar or statue of stone and there poure it all out with open mouth, if I should but offer to leave you, I know you would not suffer mee to stir a foote from you untill I had heard it all: but would come to mee, follow after mee, and intreat mee to tarrie it out, I will therefore be as strange to you as you to mee, god speede you well, if you be so minded, wee will be gone to heare it from some other, and not be beholding to you.

Lucinus. Nay, rather than you should take it ill, I will hafard the telling of it all, if you be desirous to heare it:

Bib

Odi memorem
comptorem.

it: but I would not have you make all the world acquainted with it.

Philo. Either I have forgot *Lucinus*, or you will be the apter man your selfe to disperse such newes as this, and therefore you neede not to intreat mee that: but tell mee first: did *Aristænetus* make that feast for the marriage of his sonne *Zeno*?

Lucinus. No, but hee gave his daughter *Cleanthis* in marriage to a young student in Philosophie, the sonne of *Encritus* the Usurer.

Philo. He is a prettie youth indeed, but a little too young, not yet ripe enough for marriage.

Lucinus. I know not where hee could have matcht her better: for hee seemes to be a well governd young man, and to have a good liking to learning: beside, hee is the onely child of *Encritus*, who is a rich man, and therefore choice was made of him for a bridegrome before all others.

Philo. *Encritus* riches had been motive sufficient to make up the match: but who were the guests *Lucinus*, that were bid to the feast?

Lucinus. I cannot tell you the names of them all, but for Philosophers and learned men, which I thinke you are most desirous to heare of, there was old *Zenothemis* the *Stoicke*, and with him came *Diphilus*, surnamed the *Labrynth*, for hee was tutor to *Zeno*, *Aristænetus* sonne. Of the sect of the *Peripatetikes*, came *Cleodemus*: dost thou not know that fowle-mouth'd fellow, that wrangler? his schollers call him the sword and dagger. There came also *Hermo* the *Epicure*, who was no sooner within the doore, but presently the *Stoicks* began to looke a sconce, and turned the one shoulder towards him, that all the companie might perceive how bitterly they abhor'd him, as if hee had bene some baricide or execrable person: these were invited as friends and anciently acquainted with *Aristænetus* himselfe, and with them came *Hestæus* the Grammarian, and *Dionysodorus* the Rhetorician. And for the bridegrome *Chereas* sake, *Io* the *Platonist*, was also invited, who was

Philosophers invited to the feast.

These two sects are directly opposite one to the other, the Stoicks professing a strictnesse and austeritie of life, the Epicure affirming pleasure to be the chief felicitie.

his

histutor: a grave man, & of a comely personage, expressing a great deale of moderation in his countenance, he is commonly called by the name of *Canon*, because of the true direction of his judgement, when hee came in, they all rose up, and saluted him as the better man, and the presence of the precious *Io* was as welcome to them, as if some god had appeared amongst them: It was now time to sit to meate, for almost all the guests were come: on the right hand as you enter the roome, the women tooke up all the seats on that side, for they were many, and among them the bride, covered with a vaile from top to toe, and environed round with a whole flocke of females: right before the doore sate the rest of the companie, every man in his degree: over against the women: first sate *Encritus*, and after him *Aristænetus*: then the question was, who should sit next *Zenothemis* the *Stoicke*, because he was an old man, or *Hermo* the *Epicure*, for he was the priest of *Castor* and *Pollux*, and one of the best gentlemen in the citie: but *Zenothemis* had soone assailed that doubt: for *Aristænetus*, said hee, if you thinke mee to be no better a man than this fellow *Hermo*, who, to speake no worse of him, is one of *Epicurus* sect, I will be gone and leave all your feast to your selfe, and with that calling his man, made as though hee would depart: But *Hermo* answered, nay carrie, and take the better seate, good *Zenothemis*, though it had bene good manners in you to have given place, if for no other respect, yet because I am a priest: speake of *Epicurus* as ill as you can: I scorne, said *Zenothemis* an *Epicure* priest, and so sate him down, and next to him, for all that, sate *Hermo*: then *Cleodemus* the *Peripatetike*, then *Io*, and next to him the bridegrome, then my selfe, and after mee *Diphilus*, and beneath him *Zeno* his scholler: then the Rhetorician *Dionysodorus*, and *Hestæus* the Grammarian.

Philo. Good god, *Lucinus*, call you this a feast? you may rather terme it a schoole of many learned and discreet men: and I commend *Aristænetus*, for inviting men of such wisdom to take part of his good chaire at such a joyfull meeting.

Bb 2

meeting, filling up his feast with the prime flowers of every sect, not making choice of one, and leaving out another, but coupling them all together for companie.

Lucius. Indeed, friend, many rich men use not that circumspection: but hee hath beene alwaies inclin'd to learning, and hath spent the most part of his time in conversing with such: but to the matter: wee did eate our meate in great quiet for a while, and plentiful provision was made for us: I neede not rehearse the sundrie sorts of brothes, baked meats, and banquetting dishes that were prepared in abundance: but whilst wee were busie at it, *Cleodemus* bowing his head to *Io*, see you not, said hee yonder old fellow, meaning *Zenothemis* (for I overheard him) how fast hee crammes it in, that all his coat is covered over with slabber, and vvhhat a deale of meate hee hath given to his man that stands behinde him, thinking no bodie looks upon him, nor remembring vvhhat companie hee is in? I pray you shew it to *Lucius* that hee may be witnesse with us, but I needed no information from *Io*, for I saw it plaine enough before. No sooner were these words out of *Cleodemus* mouth, but in comes *Alcidamus* the Cynick unsent for, and instead of some pleasing insinuation, bolted out this old worne proverbe, *Menelaus* comes though not invited: but all the companie thought it an impudent part, and replied againe with verses of the same stampe: one said, thou art a foole *Menelaus*: another, but *Agamemnon Atreus* sonne, was not well pleased with this, and other conceited jests fit for the occasion: but all with a low voice, for no man durst make him any open answer, they stood in such feare of *Alcidamus*, who was so notorious a brawler, that he would make more noise than all the *Cynicks* besides, and for that gift was terrible to all men: but *Aristænetus* bade him welcome, and wisht him to take a stoole and sit downe by *Hestians*, and *Dionysodorus*, which he refused, saying, it was a meere womanish devise to sit upon chaires and stooles, or to feast as you do now, lying almost along upon a soft bed, and a purple

Il. 8.

Il. n. 109.

Il. c. 29.

purple coverlet spread under you: I meane to sit my meate standing, and vvalke about at pleasure, if I be wearie, I vvill spread my mantle on the floare, and there lye downe upon one elbow, like the picture of *Hercules*: As ^a *Hercules* is commonly so it please you, said *Aristænetus*, and so hee began to traverse his ground, taking his supper like a ^b *Scythian*, fleet-^{painter.} ing continually from place to place, to see vvhere he could finde best pasture: thus vvandred hee like a vagrant among the waiters that brought in meate, eating and prating all at once about vice and vertue, scoffing at gold and silver, and asking *Aristænetus* vvhat hee vvould give for so many earthen pots of the same making, that should be of equall vveight, but vvhen hee began to be troublesome, *Aristænetus* stopt his mouth for a time, by commanding his man to fill him a great cup of wine up to the brimme: this hee thought hee had done for the best: but little did hee know how many milchiefes that bowle vvould bring after it: *Alcidamus* tooke it, and vvvas silent for a while: but afterwards, casting himselfe upon the floare, as hee before said hee vvould doe, lay along halfe naked upon his elbow, and held the pot in his right hand, as *Hercules* is painted drinking vvith *Pholus*: then the cup began to walke merrily among the rest of the companie, ^c *A Centaure, the son of Ixion, begotten on the cloud, which hee embraced instead of Juno, who entertained Hercules as hee went to Pirithous wedding.* there was drinking and talking of all hands, till lights were brought in. In the meane time I perceived the boy that waited upon *Cleodemus*, a prettie smirke youth, and a vvell faced cuppe-bearer, sometimes smile a little, (for I must tell you all, even the very appendancies to the feast, especially, if any thing vvwere done that might move delight) I therefore watcht as narrowly as I could, to finde out what it vvvas hee smiled at: and not long after hee came to take the cup from *Cleodemus*, vvho giving him a crush on the finger together vvith the cuppe, gave him, I thinke two peeces of silver: the boy, at the crush of his finger smiled againe, but I imagine hee vvvas not aware of any money: for, receiving it not, the peeces fell downe and clattered in the floare, vvwhere-

B b 3

at

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B b 3

at

Il. 8.

Il. n. 109.

Il. 2. 29.

^c A Centaure, the son of Ixion, begotten on the cloud, which hee embraced instead of Juno, who entertained Hercules as hee went to Pirithous wedding.

comming, as hee said, into the roome to him, not thinking to have found him in his fit, the sicke man suddenly rose up, and locking the doore upon him, drew his sword, and delivering his pipes into his hands, commanded him to play, and because he would not, began to beat him, holding a lash in his hands aloft over him: being in this extremitie, hee devised to put this trick upon him: hee challenged him to play upō the pipe with him for a wager, which should be for a certaine number of stripes, to be given him that did worst: and when he had plaid first, (but ill-favouredly enough god knowes) he delivered him the pipe, and tooke the lash into his owne hands: and stepping suddenly to the sword, cast it out of the window into the open court, and calling in neighbours to breake open the doore, by that meanes escaped: then hee shewed the prints of the blowes hee had received, and some blacke and blew spots upon his face. This narration of *Dioniscus*, was as pleasing as all the gesters merriments, and so hee thrust in by *Hestius*, and suppt upon the remainder of that was left. And no doubt it was the providence of some god, that sent him so seasonably amongst us, to do good offices for the companie in businesses that fell out afterwards: for suddenly in the midst amongst us all appeared a servant, sent, as he said, from *Etæmocles* the *Stoicke*, with a little writing in his hand, which he told us his master commanded him to read publikely, that all the companie might heare it, and then come backe to him againe: which when *Aristænetus* had given way unto, hee went nearer to the light, and there read it.

A marriage
song.

Philo. Was it any thing tending to the commendation of the bride, or some *Epithalamium*, which are used to be made upon such occasion?

Lucinus. Indeed I had thought it had beene some such matter, but it fell out otherwise, for the contents of the writings were these. *Etæmocles* the Philosopher, to *Aristænetus*: How I stand affected to feasting, the whole course of my fore-passed life, can give large testimonie: for
though

“ though I am daily invited by many, far richer men than
“ your self, yet can I by no means indure to be drawn unto
“ it, knowing how subject such meetings are to disorders
“ & drunkenesse: but you are the man, above all others, I
“ have most reason to complaine mee of, whom I have so
“ long observed, with all carefull diligence, and now not
“ thought worthy to be numbred amongst your other
“ friends, but the onely man that could have no part with
“ you, though dwelling so neare a neighbour to you, which
“ makes my grieve the greater, that you should shew your
“ selfe so unkinde: I repose felicitie, neither in the limbe of
“ a wild boare, nor in the leg of a hare, nor in a piece of a
“ march-pane: I can have all this plentifully from others,
“ that are not to learn their duty: for I was this day invited
“ to supper by my scholler *Pammenes*, where I should have
“ fared richly: but, like a foole, I reserved my selfe for you,
“ and you have utterly pretermitted mee, & imparted your
“ good cheare to others: very good: for you are not able to
“ discern the better frō the worse, nor have yet attained
“ the apprehensive faculty: but I know who are the men
“ that have wrought mee this, it proceeds all frō your rare
“ Philosophers, *Zenothemis* & the *Labyrinth*, whose mouths,
“ without envy be it spoken, I am perswaded I could quick-
“ ly stop with one poore syllogisme: let any of them tell
“ mee, if they can, what Philosophy is, or the first elements
“ of learning: the difference betwixt a strong disposition
“ and a habit, or, not to speake of more difficult points,
“ what is a horned reason, what a *Sorites*, what a colle-
“ ctive argument: but much good may it do you with
“ them: I that hold only goodnesse to be happinesse, can ea-
“ sily digest these indignities. And to cut of all excuse, you
“ may fortune hereafter to fly unto, as to say, you had for-
“ got mee among so great a multitude, or that you had so
“ many matters in your head, [I tell you, I spake to you
“ twice this day: first in the morning at your house, and
“ afterwards, when you were sacrificing to *Castor* and
“ *Pollux*, if you thinke it much I should take offence
for

An impudent
and foolish let-
ter of a grave
philosopher.

A dilemma.

King of Calydonia.

“ for losing a feast, do but remember *Oeneus*, and you
 “ shall see how angrie *Diana* was, because he omitted her
 “ alone from being a guest at his sacrifice, and feasted all the
 “ gods beside: *Homer* speaks of it in this manner:

El. 1. 533.

*Either he forgot, or not regarded,
 Which great neglect was wrathfully rewarded,
 and Euripides,*

*Calydonia is a part of Pelops countrie found
 By searight opposite to us, a fertile happy ground:
 And Sophocles,*

*A monstrous swine was into Oeneus land
 Sent in revenge, by great Diana's hand.*

*This bore
 was afterwards
 slaine by Mele-
 ager and his
 companie.
 Ovid. Met. 8.*

“ These few verses, out of many, have I produc't, that you
 “ may know, what a man you have relinquish't to entertain
 “ *Diphilus*, and committed your sonne to his tuition: very
 “ good: indeed he is sweete and loving to the young man,
 “ and couples with him for affection sake: but if it were
 “ not a shame for mee to deliver such filthy matter, I could
 “ tell you more, which you may learne if you will from
 “ *Zopyrus*, his schoolmaster: for it is true: but I have no
 “ desire to be troublesome at your marriage feast, nor to
 “ accuse others of crimes so abominable: though *Diphilus*
 “ have beene thought worthy to deprive mee of two
 “ schollers, yet for Philosophers sake, I will be silent. My
 “ servant I have commanded, that if you should offer him
 “ any part of your wild boare, or of your venison, or of
 “ your banquetting dishes, in way of excuse for my not
 “ being at supper with you, that hee should not receive it,
 “ lest hee might be thought to be sent for that purpose.
 Whilst this letter was reading, I protest unto you, good
 friend, that the sweat ranne downe my face for very shame,
 and I wisht that even the earth would open and swallow
 mee up, when I saw how the companie laught at every
 word they heard, especially such as knew *Etæmocles* to be
 a gray headed man, and to carrie such a shew of gravitie:
 and

*There wants not
 such in these
 times.*

and I mused how hee could conceale himselfe, being such
 a one, and cosen others onely with the length of his
 beard, and his formall countenance: but as farre as I could
 gather, *Aristænetus* left him out, not as carelesse, but doubt-
 full lest hee would not come at him if he were invited, nor
 expose himselfe to such a man, where he thought best not
 to tempt him at all: when the servant had done reading, all
 the guests cast their eies upon *Zeno*, and *Diphilus*, to see
 how pitifull and pale they lookt upon it, their very coun-
 tenance bewraying the guilt of the crime that *Etæmocles*,
 laid to their charge, which much troubled *Aristænetus*,
 and fill'd him with vexation: notwithstanding, hee wisht
 us to drinke and be merrie, setting as good a face as hee
 could upon the matter, and with a little smile, sent away
 the servant, saying, hee would be carefull to looke to
 such matters: soone after, *Zeno* conveyed himselfe closely
 from the table, his schoolemaster beckoning to him to be
 gone, because it was his fathers will. But *Cleodemus*, who
 had long lookt for some occasion to be doing with the
Stoicks, and was even mad with himselfe that no oportuni-
 tie was offered, had now good hold given him by this E-
 pistle. These are, said he, the rare workes of the excellent
Chrysippus, admired *Zeno*, & famous *Cleanthes*, miserable
 poore stuffe, bare questionsonely, and seeming philosophie:
 for any matter else, the most of them are but such as *Etæmo-
 cles*, whose Epistles you see how well they become a man
 of his yeares, concluding *Aristænetus* to be *Oeneus*, and E-
taemocles *Diana*: a proper peece of worke, and well becom-
 ming a marriage feast: but *Hermo* (who sate next at ope-
 him, and I thinke had heard of a wilde swine that was crept
 for *Aristænetus* supper, & therefore thought the *Calydoni-
 an* boare might be oportunately remembred) I beseech you
Aristænetus, said he, send him the first cutting, lest the old
 man should pine for hunger, & consume away as did *Me-
 leager*

*Chiefe found-
 ers of the sect
 of the Stoicks,
 The sonne of
 Oeneus and Al-
 thea, who ha-
 ving slaine with
 the helpe of his
 companions, the
 monstrous boare
 sent by Diana,
 which miserably
 wasted his fa-
 ther's countrie,
 gave the head
 of it to Atalan-
 ta the daughter
 of Jasius King
 of the Argives,
 shee being the
 first that had
 drawne blood of
 him: which
 Plexippus and
 Toxeus his
 unkle by the mo-
 ther's side great-
 ly stomaking,*

*would have taken it from her, but hee opposing himselfe against them slew them both, for
 which cause his mother threw the fatal brand, by which the destinies had proportioned the
 length of his life into the fire, and so as that consum'd hee wasted away and died. Ovid. Met. 3.*

Cca

leager

n The Dioscuri
brothers to He-
lena.
The Cocke. a
Bravely done of
Philosophers.

There is good
use to be made
of other mens
illusions.

leager, though it be all one to him, for *Chrysippus* holds all these things to be indifferent. And dare you mention the name of *Chrysippus*, said *Zenothemis* (rousing up himselfe, and roaring it out as loud as he could) and by the absurditie of one onely man, I meane that unworthy Philosopher, *Etæmocles* the forcerer, conclude against *Cleanthes*, and *Zeno*, men of such profound wisdom? what are yee your selves that you censure so audaciously of others? didst not thou *Hermoclitus* of the haire that was upon the heads of *Castor* and *Pollux*, which was all of gold, and for that fact delivered to the tormenter to be punished? and didst not thou *Cleodemus*, abuse the wife of *Sestramus* thy scholler and being taken in the manner, didst, suffer shamefully for it? cannot you keepe silence of others, that know so much by your selves? but I was never bawd to my owne vvife, said *Cleodemus*, as thou art: nor ever tooke any nevv schollers exhibition into my hands as a pawne, and forswore it vvhen I had done: nor set out money to loane for foure groats interest, nor persecute my schollers, if they paid mee not at their day: but thou canst not deny, said *Zenothemis*, that thou soldst *Crito* a drench to poyson his father vvithall: and taking up the bowle to drinke, cast all hee left in it betweene them, almost halfe a cup: vvhereof *Io* had part for neighbourhood sake, and vvell worthie of it: but *Hermoclitus* stooping forwards, vvip'd the wine of his pate, shewing all the company how hee was absed: *Cleodemus* for vvant of a cup, to answer him the like, spit in *Zenothemis* face, and laying hold on his beard with his left hand, vvvas about to give him a boxe on the eare, which sure would have kill'd the old man, if *Aristænetus* had not held his hand, and stepping in beyond *Zenothemis*, let himselfe betweene them to divide them, by his interposition to make them keepe the peace: vvwhile this businesse vvvas in hand, many cogitations came into my head: first, that to know learning was to little purpose unlesse a man did frame his life the better thereby: seeing now, men that were

so

so excellent at speaking, shew themselves so ridiculous in their actions: next, I began to doubt, lest the common saying should be true indeed, that learning brings them out of their right mindes, who apply themselves onely to their bookes, and perpetually ponder upon them: for among so many philosophers as were there, a man could hardly cast his eye upon any that were free from taxation, but some were filthy in their actions, other more filthy in their speeches: neither could it be imputed all to drunkennesse, considering what *Etæmocles* a fasting man had written: but all was turned the cleane contrarie way: The vulgar, cate their meate orderly not seene either to exceed in drinke, or to behave themselves unmannerly: onely, they laught, and could not chuse, I thinke, but censure them, whom they before admired as men of worth, in respect of their habit: but the wise men were past all shame: they raild, and were drunke, and scolded, and went together by the eares: as for the admirable *Alcidamus*, hee shewed himselfe so shamelesse a knave, as to pisse in the midst among them, without reverence of the women. And certainly a man could not liken this feast to any thing better, then to that which the Poets speake of the goddesse *Eris*: for shee being not invited to *Peleus* wedding, cast an apple into the roome amongst them, which occasioned all the stirre that was at *Troy*: in like manner, *Etæmocles* cast his epistle into the companie instead of an apple, to worke such another mischief as the *Trojan* warre: for *Zenothemis*, and *Cleodemus* would never give over brawling, though *Aristænetus* fate betweene them. It is enough said *Cleodemus*, for this time, that you are prov'd to be unlearned persons: to morrow I will revenge my selfe in such manner as it should be: for answer mee, *Zenothemis*, if thou canst, thy selfe, or the doughtie *Diphilus*, in vvhat respect you say the possession of riches is a thing indifferent, and yet care for nothing so much as to get more: this makes you intrude your selves among the rich, to become usurers, and set

Cc 3

forth

The goddesse
of contention.
The father of
Achilles. upon
the golden apple
was this inscription,
let it be
given to the
fairest which
Paris iudged to
be Venus, for
which shee be-
flowed upon him
Helen, which
was the occasion
of the Trojan
warre.

g With us the
second course.

Philo. I will not forget it I warrant you:

As I can.
 Divine Cleanthis choicely like a Queene
 Bred in her fathers faire house such is seen,
 All other virgin: shew doth faire excell
 And for the Moon or Venus bears the bell.
 And by degrees hee haste of yong men best in truth
 Stronger than Nereus, or Thetis youth.
 And we will often chaunt this brisall song
 Vnto you, that doth to you both belong.
 Was

Who fighting
in Achilles ar-
mour was slaine
by Hector, and
a bloody battle
ensued betweene
the Grecians
and Trojans
which should
have his body.

was before them: so did I and the bridegroom what was set before him, & *Io* and *Cleodemus* in like manner: but *Diphilus* would have had also what was set before *Zeno* who was gone, contesting that they were set onely to him, and strave with the waiters, who held it fast from him: and taking hold of the bird dragg'd and drawed it, like the dead body of *Patroclus*: but in the end he proved too weake, and let his hold goe, which stirred much more laughter among the guests, and most of all to see in how ill part hee tooke it, as if he had beene wronged in the highest degree: likewise *Hermo* and *Zenothemis* sate together, as I before told you: *Zenothemis* above and the other next to him, and all viands were set betweene them in an equall proportion, which they parted peaceably: onely the fowle that was before *Hermo*, was the fatter, which I thinke was meere chance, and these they were to take away, either of them his owne: but then *Zenothemis*, (now, *Philo*, let mee intreat your diligent attention for wee draw neare to the best part of the pageant) *Zenothemis* I say, overskipping that which belonged to himselfe, would have taken that away which was set to *Hermo* (for as I told you, it was the better fed) and *Hermo* laid hands on it to keepe it, and would not suffer him to have any other than what was due to him: then there was an outcrie betweene them, and they fell together by the eares, beating the birds about one anothers face, and either of them catching hold upon the others beard, call'd for helpe: *Hermo* for *Cleodemus*: and *Zenothemis* for *Alcidamus* and *Diphilus*: and all tooke parts, some with the one, and some with the other, onely *Io* excepted, who reserved himselfe indifferent betweene them: the rest all fought grappled together pell-mell: but *Zenothemis*, taking a bowle from off the table, that stood before *Aristænetus*, flung it at *Hermo*, but mist of his marke, and fell upon another, for it hit the bridegroome a cruell blow on the head, and brake his pate pittifully: then the women shriekt and thrust in betweene them, especially the mother of the young man, when shee saw the blood

runne

runne about her sonnes eares: the bride also leapt off the seat where she sate. But *Alcidamus* all this while plaid the divell in taking *Zenothemis* part, and with his staffe brake *Cleodemus* head, and gave *Hermo* a soare blow on the jawe bone, and wounded some of the servants that came to help them: yet for all that, the other side would not give it over so, but *Cleodemus* with the point of his finger, tare one of *Zenothemis* eies, and closing with him, bit of his nose: and as *Diphilus* was comming to aid *Zenothemis*, *Hermo* flung him of his stoole to the ground with his head forwards: *Hestians* the Grammarian caught a blow amongst them too, for *Cleodemus*, I thinke, gave him a kicke in the mouth, mistaking him for *Diphilus*: and there lay the poore fellow, as *Homer* saith, spewing up his blood, all was full of tumult and teares: the women howled out pittifully compassing *Chærea*, but the most kept themselves out of the shrape: for *Alcidamus* did more mischief then all the rest, laying about him on every side, and striking hee car'd not who, and many more I am sure had fallen if his staffe had held: but I standing up against the wall, durst not for my life once come among them, for *Hestians* had shewed mee a president, how dangerous it was to part such a businesse. A man would have thought hee had seene the *Lapithes* and the *Centaures* together by the eares: tables were overturned, blood runne downe, and bowles flung about: but at the last *Alcidamus* strake out the light, and we were all in darkenesse, and farre worse than wee were before: for another light could hardly be brought in amongst us, so that many mischiefs were done in the darke. In the end when a light came in, though it were long first, *Alcidamus* was found lifting at a wenchs cloathes, and would have ravish'd her in the darke whether shee would or no: *Dionysoderus* also was taken in the manner with another trick: for rising up from the place where hee sate, a silver bowle fell out of his bosome: but hee excused the matter and said, that *Io* tooke it up in the tumult, and gave it him to keepe lest it should be lost: and

Dd

Io,

At the wedding of Pirichus and Hippodamia, Ovid. Met. i. Which gives the title to the Dialogue.

Io, to save his honestie, affirmed it to be so: Thus was the feast broken up in teares: and some againe laught as fast at *Alcidamnus*, *Dionysodorus*, and *Io*: the wounded men were faine to be carried out of the reome, in ill case, especially old *Zenothemis*, who tooke grievously the losse of his eyes and his nose, and cryed out that hee was almost dead with paine: then *Hermo* thought his owne case were bad enough for two of his teeth were stricken out, yet could not chuse but upbraid him, saying, remember now *Zenothemis*, that henceforth you never hold paine to be a thing indifferent. The bridegrome after *Dioniscus* had laid a plaister to his wound, was led into the house, and when they had bound up his head close with linnen clothes, they put him into the coach which came from the bride and carried him away: a wofull wedding day poore wretch to him. Others, *Dioniscus* lookt unto us as well as hee could, and when they were faine asleepe, the rest were had home, most of them spewing all the way they went: but *Alcidamnus* tarried there still: for all the house were notable to get him out of doares: when hee had once cast himselfe overthwart the bed and so fell asleepe: this was the end of our feast, honest *Philo*, whereunto the tragicke verses may be well applyed:

Eurip. Alcest. &
 Andromach. sin.

Fortune varies every way,

And God can that effect

Wee thinke not of, and make us faile

Of what wee doe expect.

for Ile be sworne, I little thought of such a businesse as this, but I have got this for my learning, that it is no safe course for quiet men to feast with Philosophers.

FINIS.